

DOCUMENT RESUME

ED 184 910

SO 011 991

AUTHOR Pines, A. Leon
 TITLE A Conceptual Approach to Moral Education: A Mini-Course. Trainer's Manual.
 INSTITUTION New England Teacher Corps Network, Portsmouth, N.H.
 SPONS AGENCY Bureau of Education for the Handicapped (DHEW/OE), Washington, D.C.
 BUREAU NO 451AH60892
 PUB DATE Jun 79
 GRANT GC07700127; G007700128
 NOTE 100p.
 EDRS PRICE MF01/PC04 Plus Postage.
 DESCRIPTORS Course Descriptions: *Ethical Instruction; Ethics; Guides; Higher Education: Inservice Teacher Education: Minicourses; Moral Issues; Moral Values; *Values Education

ABSTRACT

This trainer's manual describes a college level mini-course on moral education. As a result of the course experience, participants will gain an appreciation of the importance of moral education, learn to lead moral discussions, and incorporate relevant moral issues into the elementary and secondary curriculum. There are three parts to the mini-course. The first part of the course requires the students to do prerequisite readings. The second part of the course is direct instruction, requiring eight to ten hours of contact time. A description of the content of the instructional units to be used in the direct instruction is included in the trainer's manual. A variety of instructional activities are used to help the participants relate content to their actual work situations. Participants view slides and video tapes, listen to lectures, read books, solve problems, and discuss. In the third part of the course, the application stage, participants apply the skills acquired in their classroom. Follow-up with the instructor completes the mini-course. (Author/RM)

 * Reproductions supplied by EDRS are the best that can be made *
 * from the original document. *

ED184910

"PERMISSION TO REPRODUCE THIS
MATERIAL HAS BEEN GRANTED BY

*New England Teacher
Corps Network*

TO THE EDUCATIONAL RESOURCES
INFORMATION CENTER (ERIC)."

A CONCEPTUAL APPROACH TO
MORAL EDUCATION

A Mini-Course

U.S. DEPARTMENT OF HEALTH,
EDUCATION & WELFARE
NATIONAL INSTITUTE OF
EDUCATION

THIS DOCUMENT HAS BEEN REPRO-
DUCED EXACTLY AS RECEIVED FROM
THE PERSON OR ORGANIZATION ORIGIN-
ATING IT. POINTS OF VIEW OR OPINIONS
STATED DO NOT NECESSARILY REPRESENT
OFFICIAL NATIONAL INSTITUTE OF
EDUCATION POSITION OR POLICY.

A. Leon Pines, Ph.D.

University of Maine at Farmington

PREFACE

Mini-courses were developed by university professors for use with teachers in the field. They are intended to be delivered on site in school districts and may be taught by school-based people who have received prior training. A mini-course is a one credit course which develops specific skills and knowledges related to improving classroom instruction. It is a three stage learning activity! Stage one involves readings, independently done, usually prior to the first session. These readings develop understandings central to the course topic. Stage two is direct instruction, requiring eight to ten hours of contact time.

The number of sessions varies depending on the content of a particular mini-course, the instructor, and the participants. A variety of instructional activities are used to help the participants relate content to their actual work situations. Stage three is an application stage in which participants apply the skills acquired in their classrooms. Follow-up with the instructor completes the mini-course. Upon completion, participants receive one Continuing Education Unit which is applicable for recertification.

The Mini-course Project was sponsored by the Department of Special Education and the Teacher Corps Project at the University of Maine at Farmington.

Project Staff: Dr. Margaret Arbuckle, Dr. Raymond Glass, Ms. Betsy McElvein

June 1979

XXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXX

This Trainer's Manual includes an abstract of the Mini-course and the content presentation. The readings, handouts and bibliography are available from:

The Mini-Course Project
Dr. Raymond Glass (207) 778-3501
University of Maine
Farmington, Maine 04938

These materials were prepared under the Bureau of the Educationally Handicapped Contract Number 451AH60892 and Teacher Corps Contract Numbers G007700127 and G007700128.

DISTRIBUTED BY
UMF/GREENVILLE TEACHER CORPS PROJECT

ABSTRACT

The participants who succeed in achieving the course objectives will have acquired a pair of "conceptual spectacles" through which our contemporary world can be seen. More specifically, s/he will appreciate the importance of a moral education; understand moral development and integrate this knowledge into a broader conceptual framework of ethics; be able to lead moral discussions and incorporate relevant moral issues into all facets of the curriculum; and act as a model in approaching subject matter conceptually for students whom they teach and for other teachers. The assignments are individualized according to the subject matter of the participant.

TABLE OF CONTENTS

Mini-Courses: A Definition	1
Abstract	2
Table of Contents.	3
Introduction	4
Course Objectives	8
Organization Prior to Teaching the Mini-Course	13
Course Structure and the Units of Instruction	18
Introduction	18
General Course Purpose	21
Instructional Units 1 - 4	23
Midcourse Assignments	53
Instructional Units 5 - 8	56
List of Materials Necessary to Teach the Mini-Course	93
Listings of Readings and Handouts	94

A. Introduction

This minicourse is designed to provide a conceptual approach to Ethics and Morals. The fact that the course is conceptually oriented is its unique feature. That is, although much information already exists on moral education, the mode in which it has been synthesized here is, to this author's knowledge, completely novel!

Problems in morality are at least as old as human civilization. One whole domain of Philosophy - viz. Ethics - is entirely devoted to the study of morals. Moral themes permeate all timeless literature and all the great men and women of the sciences and the humanities have, at some point, dealt with moral issues. Indeed, every human action, activity, and endeavor has an ethical component. Moreover, contemporary society is plagued with problems that are basically ethical in nature. Within the materialistic and fragmented structure of American society today, the need for moral education is evident. And contemporary movements such as Values Clarification and Moral Development have mushroomed partly as a reaction to and partly as an attempt to help solve the pressures and dilemmas posed by life in our world.

Two points are of relevance here concerning the long history of Ethics and the current interest in values and morals. First, the literature from antiquity to the present concerning ethics is voluminous. Furthermore, it is controversial; there are no final agreements or definite answers concerning what is considered always to be right or wrong, good or bad, just or unjust, and so on. In short, there is no simple way to summarize the domain of Ethics, nor is there an agreement concerning what is to be accepted as moral or immoral.

Secondly, much of what exists today in the field of Moral Education is, in a sense, aconceptual. Numerous activities have been developed within the realms of the social sciences to expose students to problems of ethics and to get them "in touch" with their values. However, in most cases, these activities turn out to be classroom time-fillers, which serve little or no purpose in developing the cognitive-conceptual structures of the participants; the enjoyment of the activities notwithstanding.

Both the Values Clarification and the Moral Development movements have in many cases become educational bandwagons; thus, albeit their profound philosophical importance, they often serve no more than as a "bag of tricks" with which to occupy children's time. Very often, the problems posed and discussed within these activities are/become too divorced from reality; they bear no relevance to other subject-matter studied in school or problems encountered within the students' community.

In an attempt to overcome these two problems:

- a. A voluminous literature spanning over 2,000 years of philosophical thought and writing; and
 - b. The current aconceptual approach to Moral Education,
- two deliberate steps have been taken in this minicourse.
1. A large bibliography has been prepared which attempts to cover much of the domain of Moral Education. Although this bibliography cannot be exhaustive, it includes texts, dissertations, monographs, research, and theoretical articles, etc., which span the long history of reflective thought and empirical research, while attempting to reference major works. Other sources such as the Encyclopedia Britannica and the Encyclopedia of Philosophy can also be used to

supplement reading.¹

Five selections have been chosen from the total bibliography as prerequisite readings. These readings should be read by each of the participants prior to participation in the minicourse.² An annotated bibliography of these and other important selections is presented later in this outline.

Although these five readings are the only prerequisites for this course, it is strongly recommended that each of the participants read more than the minimal requirements. The length of the minicourse does not permit the instructor to present either a historical account or an outline of the domain of Ethics. This task is left to the participant - and for this reason, the extensive bibliography has been prepared. Each participant should review the bibliography and select several articles dealing with different aspects from the field of Moral Education (i.e., history, specific movements such as Utilitarianism, prominent moral philosophers such as Kant and Spinoza, great literary works imparting morals and values, etc.) so as to provide themselves with a background for understanding the minicourse.

-
1. The New Encyclopedia Britannica in 30 Volumes. The University of Chicago, 1976. See: Ethics, Vol. VI, pp. 976-998.

The Encyclopedia of Philosophy. Paul Edwards (Ed.). N.Y.: Macmillan Publishing Co. and the Free Press. See: Ethical Naturalism, Vol. 3, pp. 69-71; Ethical Objectivism, Vol. 3, pp. 71-75; Ethical Relativism, Vol. 3, pp. 75-78; Ethical Subjectivism, Vol. 3, pp. 78-81; Ethics, History of, pp. 81-117; Ethics, Problems of, pp. 117-134.

2. In the framework of the Teacher Corps Project, these readings will be mailed out to all of the participants upon registration several weeks before the minicourse begins.

2. The second step that has been taken to ameliorate the current fragmented approach to Moral Education is found in the actual conceptual organization of this minicourse. Certain participants may take the minicourse solely for the purpose of finding new activities for their classrooms. However, it is necessary to stress that the minicourse will have failed if all that the participants leave with is a bigger "bag of tricks".

In complicity with the guidelines for minicourse preparation, there is an attempt to provide the participants with concrete skills. Indeed portions of the minicourse are devoted to teaching skills such as conducting discussions in the classroom. Nevertheless, painful care has been taken to embed all such activities within a broader conceptual framework. In fact, nothing is done in this minicourse which is not related to other portions of the experience; there is no single activity which stands isolated or unrelated to the total conceptual network.

The participants who successfully complete the minicourse are expected to have acquired a pair of "conceptual goggles" through which to view the world in a new and fresh way (See Major Overriding Objective, p. 5). Only if such "spectacles are afterwards worn," can we hope that this learning experience will permeate all of their actions. The structure and content of the minicourse are developed to achieve this outcome!

B. Course Objectives

I. Major Overriding Objective (Minicourse purpose)

In this minicourse on Moral Education, the participant who succeeds in achieving the course objectives will have acquired a pair of "conceptual spectacles" through which our contemporary world can be seen. Thus the participant will understand moral education not only as necessary for the survival of humanity, but also as an interdisciplinary endeavor that must permeate all of society and schooling. Morality is not just another issue, subject-matter, or topic to be discussed in the classroom at certain times; not just another addendum to the already overloaded curriculum: Morality is the issue - Morality is the curriculum!

Thus, this minicourse can fail in its desired outcomes and purpose (as conceived by the author) if the participants leave with no more than a new set of activities for students to perform. If the participants recognize that moral issues permeate all of education (indeed, life itself) and are thus a vital ingredient to all education, then they, their students, perhaps even society at large and the world will benefit. And, this minicourse will have succeeded.

II. Intended Learning Outcomes (ILO's: Minicourse Objectives)

As a result of this course experience, it is expected that participants will:

- A. Appreciate the importance of a moral education;
- B. Understand moral development and integrate this knowledge into a broader conceptual framework of ethics;

- C. Be able to lead moral discussions and incorporate relevant moral issues into all facets of the curriculum; and
- D. Act as a model in approaching subject-matter conceptually for the students whom they teach and for other teachers.

III. Elaboration of ILO's

- A. When I mention the appreciation of the importance of moral education, there is a dual emphasis:
 - Morality as a topic of concern throughout the history of civilization. The bibliography prepared should provide some idea as to the enormous scope of this domain.
 - Current problems that plague contemporary society and are moral in nature. These include the population problem and within it the depletion of natural resources, pollution of natural and man-made environments, proliferation of nuclear resources and accompanying dangers, growing incidence of criminal and violent behavior, etc.

Although there is no way to force the participants to read any of the resources suggested, the minicourse is constructed so as to incorporate sufficient material within a structure that will accomplish the objective of "appreciating the importance of a moral education."

- B. As mentioned in the Introduction, the uniqueness of this minicourse resides in its conceptual organization. Thus, although specific topics such as Moral Development and Values Clarification are presented, and the skills enabling the participants to lead moral and value discussions are analyzed and practiced (See ILO C), these are integrated into a broader conceptual framework.

Emphasis is placed upon the fact that moral education cannot be considered as a separate topic and moral discussions cannot be successfully carried out in a vacuum. We are not concerned with one theory of morality or another. And we are not interested in either gaining many bits of information or skills. Rather, moral education is interdisciplinary and should be completely integrated into the total curriculum. In an attempt to act as a model, the minicourse itself is conceptual and has the major purpose of differentiating (i.e., analyzing and synthesizing) the concept of "morality". Thus the participant should understand what the concept of "morality" entails (certain aspects of "morality" such as "obedience", "freedom", and "authority" are developed in great detail) - and how "morality" fits into a larger framework (e.g. Psychology, Philosophy, Biology, Sociology, etc.).

- C. The purpose of most minicourses is to provide the participants with specific skills. This minicourse also provides the participants with the knowledge and skills necessary to lead moral discussions and values clarification sessions.

However, prior and subsequent to the acquisition of these skills, emphasis is placed on the concept of "morality". Participants are constantly urged to relate what is learned to the real world. Exercises are provided to enable the participants to identify moral issues within their own subject-matter domains. Consequently, it is expected that the participants will use the acquired skills to help their students conceptualize moral issues. The participants should completely integrate morality into their classroom activities and into the ongoing classroom content being learned.

It cannot be stressed too strongly that if this ILO is acquired without the above mentioned integration, then the minicourse has failed in its overall purpose!

- D. In the first portion of this minicourse, an emphasis is placed on theories of morality. Consequently, numerous paradoxes arise - some of which cannot be resolved. All of the discussions are geared toward differentiating the concept of "morality" without necessarily trying to provide finalistic solutions to age-old controversies. As the concept of "morality" is differentiated, concepts such as "obedience", "freedom" and "authority" are developed. It becomes clear that one problem that exists is the problem of instilling morality without producing obedient and authoritarian personalities. The dilemma is further deepened by the fact that totalitarian societies such as the USSR do produce the kinds of results that we fail to within our "democratic system." In fact, the "ideal systems" which incorporate diversity of thought tend to produce the problems we abhor and are riddled with moral dilemmas. Whereas, totalitarian systems which we equally abhor tend to produce societies with obviously less moral problems. The dilemma then is that what is moral may result in the immoral and what is immoral may result in the moral.

In order to overcome this problem, an attempt is made to discuss aspects of cognitive and social learning theories. The concept of "modeling" is developed and emphasis is placed upon the importance of the teacher as a model for the students. Furthermore, the myth of an existing method for "grinding out truths" is dispelled. Stress is placed upon the fact that in order to make a moral judgment, one needs knowledge. Thus, knowledge is a necessary, but

not sufficient, condition to moral reasoning. We will continually stress that concepts are the tools of human thought. Although numerous paradoxes and problems remain, some of the more urgent theoretical issues are resolved by focusing on "modeling" and "meaningful concept learning." The teacher plays an important role by teaching conceptually in an attempt to facilitate meaningful learning and by acting as an ideal model. However, the harsh reality that the school itself is embedded within and thus reflects a larger society is made clear. Thus there is no way that total responsibility can be placed upon schools to produce moral students if the larger society behaves immorally.

C. Materials and Readings

To facilitate the teaching and learning of this mini-course content, certain "props" are supplied. These include:

I. Materials

These include slides, overhead projector, transparencies, movies, videotapes and displays. The use of these materials should accompany the actual mini-course presentation and thus they are clearly referenced in the Instructional Outline (See pp. 18-92).

II. Readings

The readings are of two types:

A. An Extended Bibliography that spans the entire domain of Ethics.

Copies can be loaned to participants and should be placed on display.

B. A Shorter Bibliography of necessary readings. The Shorter Bibliography is a required reading. Other compulsory readings are marked with an asterisk (*) within The Shorter Bibliography.

D. Organization Prior to Teaching the Minicourse

As previously mentioned, this minicourse can only be taught by an instructor who is an expert in the subject-matter domain. If not taught conceptually, the purpose of the minicourse will be completely missed.

A certain flexibility has been built into the minicourse; it is intended to evolve with future use. Thus, no exhaustive checklist of existing materials will be provided: Such a list might tend to encourage the use of these particular materials and would inhibit future evolution of the minicourse. However, I will provide examples from the materials I have used here when describing both preparation for and instruction of the minicourse. Sometimes different alternatives will be pointed out and at other times, the instructor will have to resort to personal ingenuity - thereby using exemplars provided by his/her domain and inventing his/her own examples.

The instructor should receive a list of course participants well in advance of the minicourse implementation. Each participant should receive a package that includes the five mandatory readings. These readings must be mailed out early enough to leave ample time for the participants to read the materials. The instructor must read both the materials mailed out and the annotated bibliography in the other section of this course outline.

Each participant should also be notified of the exact time and location of the course. The time and place of the first meeting must be pointed out as well as the exact format of the minicourse.

The 8-10 hour minicourse can be run in one of several formats:

- 1) A day-long workshop with one 3-4 hour session before lunch and one 3-4 hour session after lunch. The summary and conclusions in a 1-2 hour session after dinner;

- 2) A two day (possibly weekend) workshop with 4-5 hour sessions on each day;
- 3) A 4-8 week course with 1-3 hour sessions scheduled each week.

If the minicourse is run as a workshop (options 1 and 2), then appropriate breaks should be given. It is recommended that a 5-10 minute break be given each hour. Refreshments such as coffee and tea may be available.

The major advantage of running the minicourse in a longer period (options 2 and 3) is that it enables the participants to prepare homework. The homework is in the form of questions to be answered. The questions orient the participants to the coming session(s). Some exemplary questions will be offered later in the course outline. Another advantage of running the course in more than one session lies in enabling the participants to read the material they were unable to get to prior to the minicourse or to reread material in a fresh light. Thus, whenever only one session is to be held in the form of a workshop (option 1), then the reading material must be mailed out to participants with extra advance.

Before running the minicourse, the instructor should carefully examine and prepare the room in which the minicourse will be run. There should be enough electrical outlets for all of the audio-visual equipment to be plugged in simultaneously. If only one or two outlets are available, then adaptors with additional outlets should be used. The positioning of the outlets is also of major importance. I strongly recommend that both adaptors and extension cords be part of the regular minicourse equipment.

All audio-visual equipment should be checked carefully before the beginning of the minicourse:

- 1) Video equipment - both monitor and deck should be operating. (Color

video equipment is recommended but black and white can be used if no other alternative exists.)

- 2) Movie projector
- 3) DuKane projector
- 4) Slide projector
- 5) Overhead projector.

After all equipment has been tested, it is recommended that the first video tape to be shown be set up on the v.t. deck, the first movie to be shown be set up on the projector, the first filmstrip and cassette be set up in the DuKane, and the first slide carousel be set in place.

If the minicourse is run over more than one session (options 2 and 3), then the audio-visual equipment should be tested before each session. Remember, malfunctioning equipment can be embarrassing and can ruin the minicourse!

The classroom should be large enough to comfortably contain the group of participants. The ideal class size is 10 students but, if necessary, up to 20 students can participate. However, I do recommend that, if at all possible, the class size should be kept below 15. Thus if there are 20 interested participants, the class should be broken into two groups of 10 each.

A special display area should be organized in the classroom. The display area should contain all of the resource materials for the minicourse:

- 1) Bibliographies: A special extended bibliography has been prepared to accompany the minicourse. The bibliography includes hundreds of references to ethics and related domains through which the concept of "morality" permeates. At least one copy of the bibliography should be available at the display area. If possible, several copies of the bibliography should be on hand so that they can be signed out.
- 2) Reference materials: Several important books, journals, and articles should be accessible. For example, the 7 references mentioned in the

annotated bibliography as supplementary, but not compulsory, readings should be available (See annotated bibliography, pp. 10-33).

Additional references, according to the emphasis of the minicourse, can be placed at the display area. When the course was run by this author, numerous materials were available and could be signed out by the participants. A few examples of on-hand reference materials used by this author are as follows:

- a) Books: Simon, S. B., Howe, L. W., and Kirschenbaum, H. Values Clarification: A Handbook of Practical Strategies for Teachers and Students. New York: Hart Publishing Co., 1972.

Rawls, J. A Theory of Justice. Cambridge, Mass: The Belknap Press of Harvard University Press, 1971.

- b) Articles: Kohlberg, L. Collected Papers on Moral Development and Moral Education. Spring, 1973.

- c) Journals: The Humanist. Vol. XXXVIII, No. 6. Nov/Dec. 1978. (Moral Education and Secular Humanism).

- 3) Displays: The display area should be "decorated" with displays of conceptual content. Posterboards can be constructed that display a moral dilemma; collages can be made depicting a contemporary issue that demands a moral decision. The display materials should be drawn from the minicourse content.

One of the major emphases of this minicourse is to show that, in order to make any decisions, including moral decisions, one needs to have a sufficient knowledge base.

A contemporary issue that was discussed in this minicourse was the energy debate. Thus in the display area, we find a posterboard that illustrates this dilemma. One caption calls for the building of

nuclear power plants while another tells of the nuclear break down at Three Mile Island. Several such bulletin boards can be constructed displaying different moral issues.

Once the display area has been set up and the classroom organized, then the minicourse is ready to begin. The participants who have received the compulsory reading materials in advance should be ready to begin the course.

E. Course Structure and the Units of Instruction

1. Introduction

In previous portions of this minicourse outline, especially in the section with the annotated bibliography, I have attempted to provide an extensive background necessary for conducting this minicourse. Although this section could be extended to cover each and every particular segment of each unit, I will refrain from doing so. There are two reasons for keeping this section brief.

- a) The instruction is intended to be given by an expert who fully grasps the theoretical underpinnings of the minicourse. In the 8-unit (8-10 hour) minicourse, very little can be actually implemented. Thus much care is necessary in choosing the instrumental content to accomplish the minicourse goals. The instructor must therefore be free to choose that content with which s/he is most familiar and most comfortable. Thus I would be placing unnecessary restrictions on the minicourse if I were to exhaustively list all the instrumental content to be used.
- b) The minicourse is intended to evolve. For example, portions of the minicourse deal with contemporary issues - and what is contemporary today will be history in the future. Other newer issues will become the forefronts of human concern, the timeless problems notwithstanding. Furthermore, certain portions of the minicourse are targeted at designing all school curriculum to focus upon moral themes. Thus, when the participants are a group of teachers, time should be taken to demonstrate how, and to incorporate, moral issues into many different subject-matter domains. For this reason, the instrumental content may vary depending on the specific audience. If, for example, the

participants are high school biology teachers, the content and exemplars used may be different from those used if the participants are elementary school social science teachers or school administrators. Moreover, even contemporary issues are so abundant that the choice of examples will again often depend on the specific participant group.

For the above reasons, I have chosen not to elaborate too extensively or to concretize the following units. Most of the actual instructional examples presented should be viewed only as possible exemplars. Sometimes the exemplars will be more difficult to substitute for, but more often they will be easily exchangeable. For example, the movies and videotapes that have been commercially produced and acquired were each chosen to illuminate a specific concept. These will be more difficult to substitute for than a slide series chosen to exemplify a concrete dilemma.

At times, in favor of cutting down on expenses, I prepared slides and overhead transparencies instead of acquiring a movie. For example, the Milgram studies appear on a movie which is marketed by N.Y. University.* The price of this movie with rights for reproduction is currently \$465. This price was clearly beyond our budget and thus I used slides and overhead transparencies to describe the studies and the results. However, if the instructor implementing this minicourse does have a small budget, the film can be rented and used with an impact that far exceeds what can be accomplished by the slides and overhead transparencies.

We did invest in acquiring a movie on Moral Development from McGraw-Hill. This movie is on videotape and accompanies the minicourse. Thus it would be practical to use this movie unless the instructor has good reason not to do so.

* "Obedience", New York University Film Library, 26 Washington Place, New York, New York 10003

Each unit will contain the following:

1. Major Learning Outcomes (ILOs)*

This in essence is the curriculum; the upshot of the units and what I want the students to come away with. This curriculum of the minicourse should not be changed by the instructor; to do so would change the minicourse and thus interfere with the intentions of the author.

2. Instructional Content.

This is the portion of the minicourse that I refer to as instrumental content. This content is the vehicle to achieve the curriculum (the ILOs). And, indeed, this is the portion of the minicourse that can and should be modified by the individual instructors. I will provide suggestions concerning instrumental content which will of course accompany the minicourse; but each instructor, as previously mentioned, should use his/her own examples. Often I will supply several alternatives or, for example, a long series of slides from which all, few or none can be used. In short, there is nothing sacred about this instrumental content and each instructor is strongly encouraged to invent unique exemplars as well as to pick and choose from amongst what I have provided. As long as the instrumental content is geared toward accomplishing the curricular goals, I am satisfied. It may take several field tests and much experimentation before the instructor is comfortable with the instrumental content and instruction. And because of the nature of the content, there will necessarily be some change in the instrumental content to reflect both contemporary society and the nature of the audience.

* Johnson, M. Jr. "Definitions and Models in Curriculum Theory." Educational Theory, 1967, 17: 127-149.

Johnson, M. J. Intentionality in Education. Albany, N.Y.: Center for Curriculum Research and Services, 1977.

Finally, it should be kept in mind that although several of the units can be used independently (without the rest of the course), to use them in that fashion would miss the purpose of the course and constitute an abuse! The course is constructed so as to achieve an overall purpose - it is, in a sense, a gestalt. Thus if one unit is plucked out and used separately, the overall purpose will be lost and the end result will probably be a distinct contradiction and violation of the general purpose.

For example, there are units that deal with "values clarification" and with "moral development." To take one of these units and treat it independently would completely miss the purpose of the minicourse. It was precisely because these units have become educational fads and so badly applied that this minicourse was written! The minicourse was specifically organized conceptually in an effort to provide an antidote to what now goes under the banner of "moral education!"

The sequence of the units is recommended but not compulsory. There are logical reasons behind the proposed structure and sequence. Nevertheless, if other instructors feel that the same goals can be achieved with a different structure, then they are invited to modify this sequence.

2. The General Course Purpose

The course objectives have been clearly articulated in a previous section (see SectionB). Nevertheless, I think it is worthwhile to again recapitulate the purpose of the course before going on to the last section dealing with actual units of instruction. Hopefully, this summary statement will both refresh the reader regarding the author's concerns and act as an advanced organizer for the final section.

The purpose of this course is to differentiate the concept of "morality." It is intended to depict "morality" as an interdisciplinary concept that permeates all human endeavors and all human knowledge. For the school teacher,

it is targetted at explaining (and exhorting) how moral issues can and should be included in all aspects of the curriculum; this should not just be included as an additional course or as an addendum to the curriculum. Thus this minicourse is intended to serve as an antidote to numerous "moral" and "values" curriculum bandwagons rampant today in the field of education.

The fact that the minicourse is conceptual is its unique feature. This conceptual approach is, ironically, a novel way of developing a curriculum for moral education.

Finally, the fact that numerous problems exist in contemporary society is mentioned and an attempt at explaining how these problems can be solved is included. Indeed, our only hope at self-actualization and self-governance is through education. To paraphrase H. G. Wells, 'we are evidencing a competition between education and catastrophe - survival or extinction!'

The purpose of the course is to provide an education for educators. And education is a liberating process whereby an individual should become capable of independent decision-making. Yet, in order to make wise decisions, one needs a relevant knowledge base. There is no such thing as an illiterate expert or a wise ignoramus! With our highly developed neocortex, we have the ability to learn meaningfully and to reflect on our actions. We can control our impulses and it is our moral obligation to do so. We are neither puppets controlled by environmental contingencies nor impulsive beasts. If properly educated, we can and should be rational and compassionate human beings.

Having knowledge does not automatically mean that one will act wisely or morally. Yet in ignorance we cannot be wise decision-makers. Thus knowledge is a necessary but not sufficient condition for morality. We must remember that much of our learning is vicarious in the form of modeling after those whom we have the opportunity to observe and imitate. Thus it seems that the task of achieving a moral education in an immoral society is impossible.

Nevertheless, as educators, we are all familiar with exceptions to every rule and the power of human concern and commitment - and we must try. For this reason I have undertaken this minicourse.

If those who participate in the minicourse leave with a partial understanding of the concept of "morality" and with an understanding of the complexity of this concept, then the major goal of this minicourse will be achieved. Hopefully, they will revamp their curriculum and begin teaching conceptually. Thus we may provide for a better quality of life in our communities and our society. If, however, participants should leave this course with a "bag of tricks", then the minicourse will have sorely failed.

These points concerning my goals may have been overstressed, but I am grateful for your indulgence. As the author, I think that they are imperative to recognize and to respond to.

3. Instructional Units

Following are the eight instructional units that comprise the minicourse. All of the materials mentioned are included in the minicourse package, as well as additional alternative materials. A checklist of the materials should appear on the inside cover of the minicourse package.

A. Unit 1

I. Goals

The purpose of this unit is to accomplish at least four separate goals:

- 1) Introduce the participants and make them feel comfortable in the learning setting;
- 2) Involve the participants and stimulate their interest and motivation;
- 3) Introduce and develop the participants' understanding of the importance of moral education and of the rationale for the minicourse.
- 4) Provide a general conceptual framework for the domain of Ethics.

II. Instruction

This first unit is of paramount importance, both from the cognitive and affective points of view. It should be a positive, active experience for everyone! In order for participants to accomplish the goals of the minicourse, they must want to do so. Thus the instructor must provide a setting in which the participants feel at ease so that they will not be intimidated nor inhibited.

The minicourse begins informally, with all the participants in a circle, saying a few words about themselves. Although this may be time consuming, it is necessary. To facilitate their acquaintance, each participant should receive a name-tag. An example of such a badge appears in Figure 1. Names should be printed in very large letters. Thus each participant can refer to the others in the group on a first name basis. Usually by the end of the first session, all of the participants know each other and the badges can be discarded. If the group is large, then participants can be encouraged to bring the badges back to the following session(s).

Immediately after each of the participants has introduced themselves, an activity should be initiated. For example, a moral dilemma, such as one of those used by Kohlberg, can be discussed. Such an activity will involve all the participants and act as an advanced organizer for later units. The discussion (or other activity) should be terminated after a reasonable amount of time has elapsed by bringing the activity to closure. The activity should not be abruptly and arbitrarily terminated. However, the instructor must remember the time constraint that exists and the ultimate purpose of this second activity.

The above two activities are affective in nature and introduced only with the affective goals in mind: to facilitate a comfortable atmosphere for participants and to involve each participant in the group.

hello
my name is
LEON

Figure 1.

Name Tag

Now a general introduction to the domain of Ethics is presented. "Morality" is introduced as a concept within a broader conceptual framework. And some of the abstract concepts related to "morality" are exemplified using the required course readings.

Three "concept maps" have been prepared to facilitate this introduction to the domain of Ethics and to the concept of morality (See Figures 2, 3, & 4). The first concept map places the concept of "morality" within a general framework of broader disciplines. Thus "morality" is shown to be linked not only to the domain of Ethics with philosophy, but also to psychology, biology and economics. This map has been left simple and it is obvious that the choices of domains are purely for example.

The second concept map "differentiates" the concept of "morality". That is, the relationships between "morality" and broader disciplines are depicted, as well as other concepts that are related to "morality". The result is an elaborate semantic network of superordinate and subordinate concrete and abstract concepts. The abstract domains, fields of study, or disciplines appear at the top of the map; then some more abstract superordinate concepts appear with additional subordinate concepts linked to them; and, finally, at the bottom of the map, are more concrete examples drawn from recent history or contemporary society. As before the map is neither exhaustive nor complete. It is only one of a possible multitude of representations and an attempt has been made to leave this representation both simple and legible. If either all of the additional concepts or all of the necessary linkages were drawn in, the concept map would become a morass of words and blank lines. The purpose of this map is only to show how the concept of "morality" can be viewed as an idea which receives much of its meaning from other ideas with which it is associated. The "map" is an idiosyncratic, albeit incomplete, representation

GENERAL CONCEPTUAL FRAMEWORK

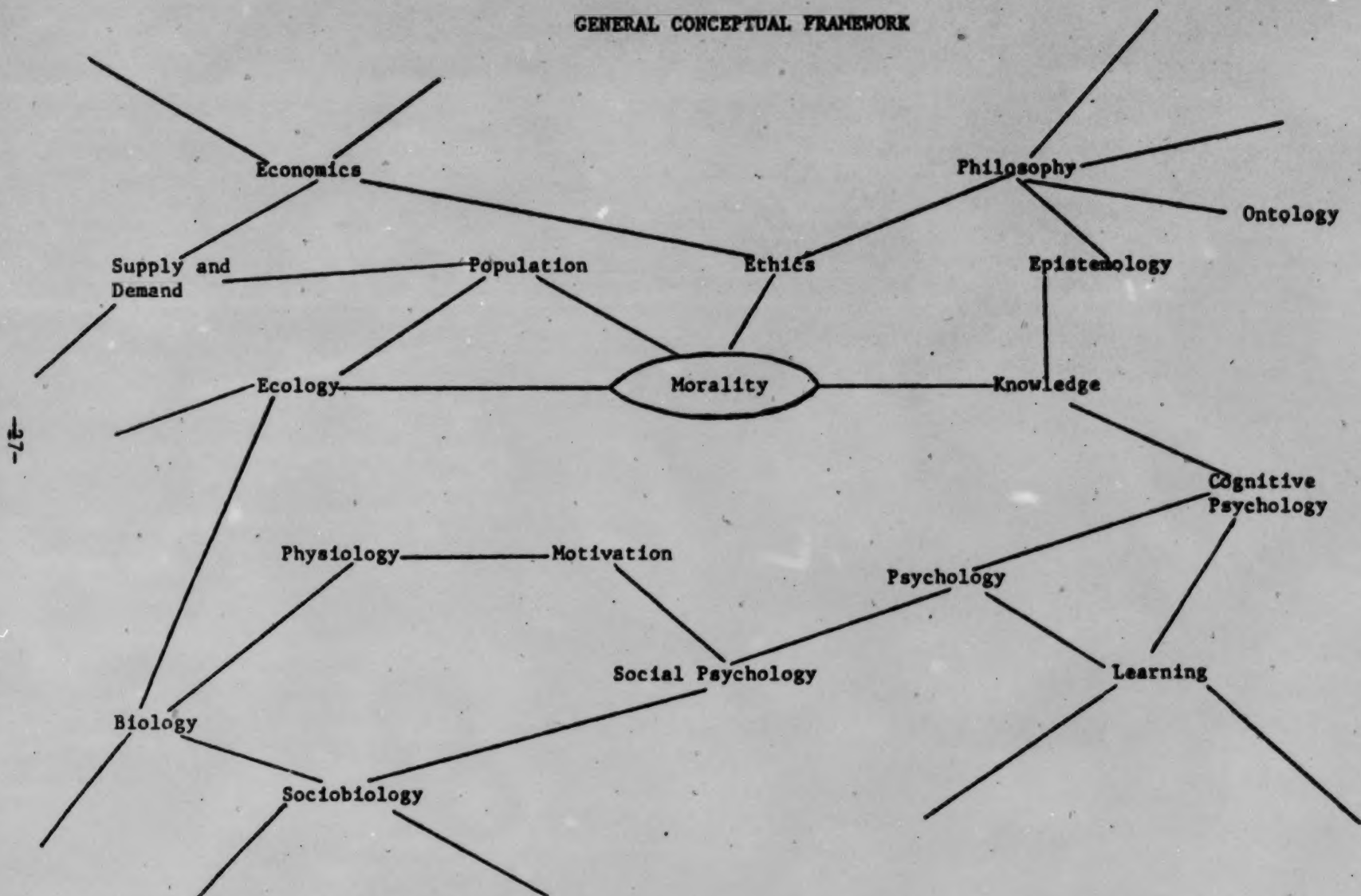


Figure 2.

of the author's cognitive structure. You are encouraged to develop your own concept maps, and indeed, this will, to some extent, also be required of the participants.

The third concept map relates some of the major concepts, that appear in the previous concept map, to those compulsory readings that were mailed out to the participants prior to the minicourse. The compulsory readings are included in a very extensive annotated bibliography that was presented earlier in this minicourse outline (see section C , p. 10). Again, if the instructor is using different or additional readings, then this third concept map will also vary.

It may be necessary in many if not all cases to provide the participants with an introduction to the nature and importance of concepts. Without a minimal grasp of the concept of "concept", much of the impact of the course will be lost!

The final portion of this first unit is what I previously referred to as developing the participants' understanding of the importance of moral education. This portion of the unit is intended to encourage the participants' sensitivity to the nature and importance of "morality" and thus also to provide a rationale for the entire course.

In an attempt to sensitize the participants I have taken the atrocities of Nazi Germany and the Holocaust as an example. A series of slides have been prepared and are shown. This theme will later be picked up in one of the units that deals with "obedience to authority." Nevertheless, many additional outstanding examples exist both in history and contemporary society. It is in fact precisely because so many examples exist that courses such as this are important! Thus several other examples, such as the Vietnam conflict with its atrocities and consequences and the Watergate Affair are mentioned. Slides

Figure 4.

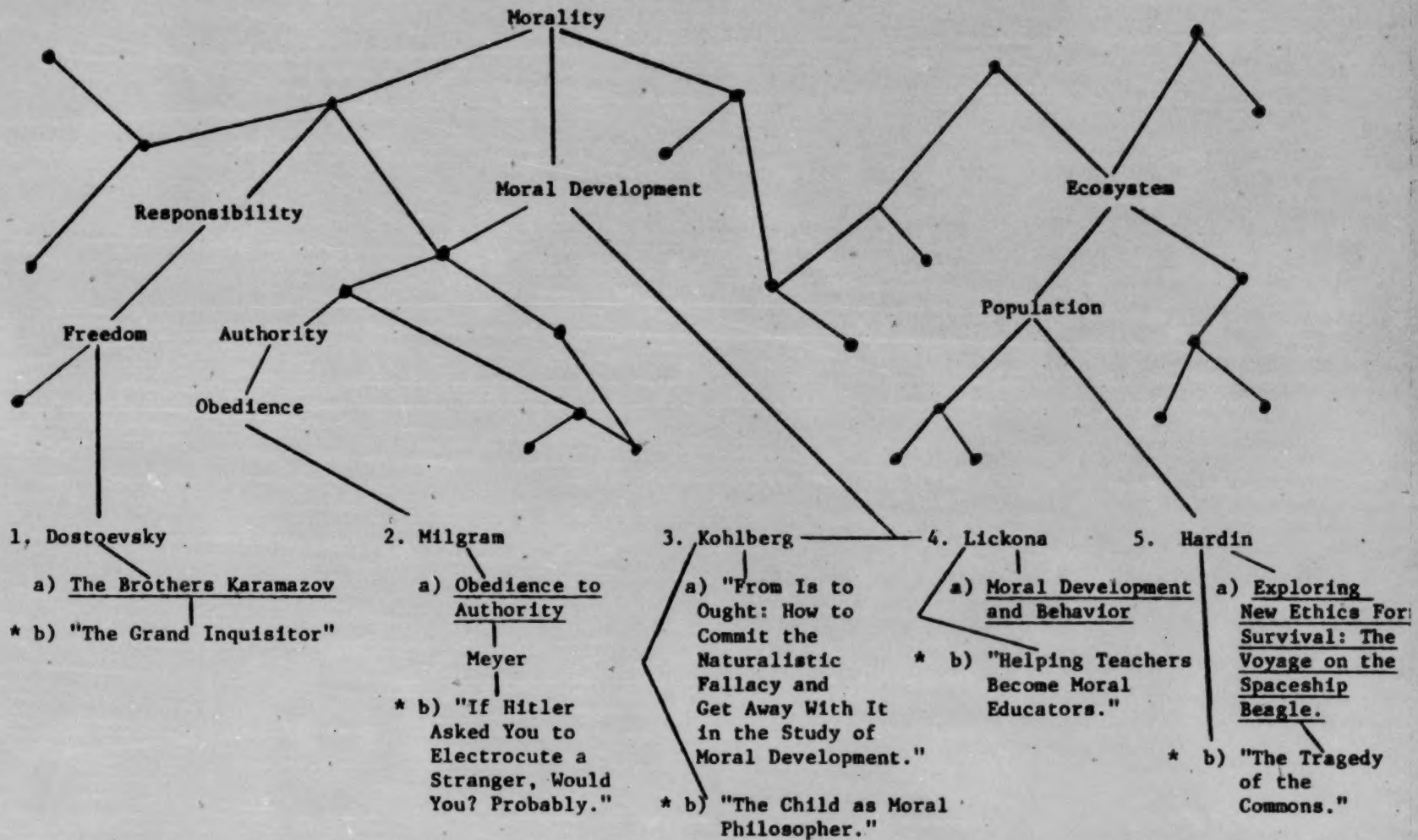
CONCEPT MAP FOR MORAL EDUCATION
RELATING CONCEPTS WITH CONCRETE READINGS
(See annotated bibliography)

Abstract
Subject Matter
Domains

Concepts of
"Morality" and
"Moral Education"

-30-

Concrete exemplars in the
form of required (*) and
recommended readings
(see annotated bibliography)



have been prepared on themes too. Instructors should pick powerful examples with which they are familiar. The main stress is that the examples act both to sensitize the participants and to provide a rationale for dealing with Moral Education.

III. Summary

This first unit is introductory in nature; It establishes the basis for the rest of the minicourse. Both the affective and cognitive domains of education have been carefully considered in preparing this unit. First the participants are made to feel comfortable and relaxed, and then they participate in an activity to get them involved and motivated. Then they are introduced to the domain of Ethics and the concept of "morality" is differentiated. Finally, examples of immoral situations are presented so as to sensitize the participants and to provide a basic rationale for teaching the course.

Unit 1 is briefly summarized in Figure 5.

B. Unit 2

I. Goals

The purpose of this unit is to now begin differentiating the concept of "morality." In this unit, only background information from the domain of Ethics is presented. Three major goals are attempted:

- 1) A broad understanding of the domain of Ethics;
- 2) An understanding of several major themes and dilemmas in Ethical theory;
- 3) An understanding of the theoretical underpinnings of motivational theory and the causes of behavior.

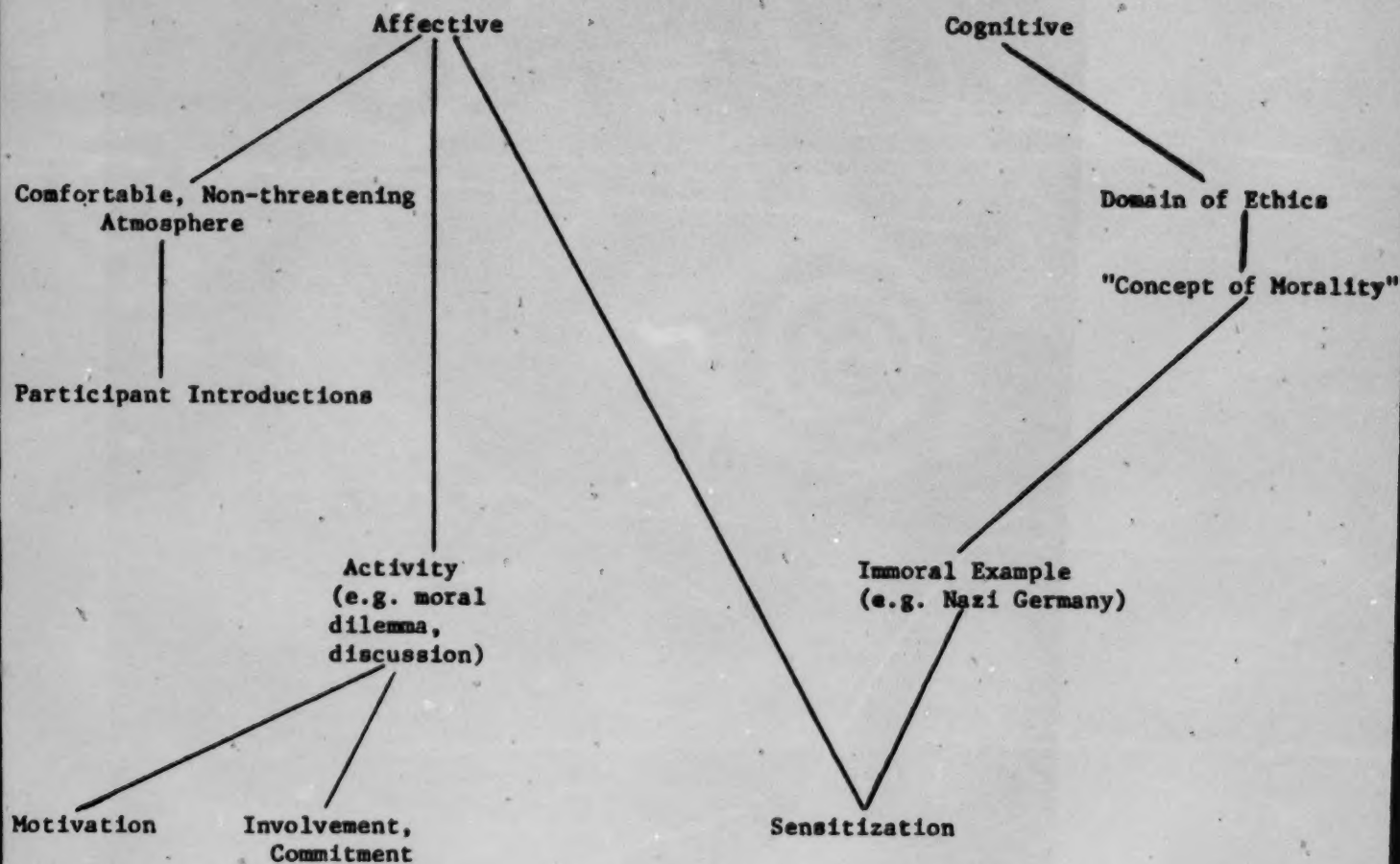


Figure 5. A Summary of Unit 1.

II. Instruction

In order to teach this section, the instructor needs a background in both philosophy and psychology. It is quite obvious that no adequate background can be given to a field as broad as Ethics in such a short period of time. For this reason, the instructor must be very careful to present a few well organized ideas that provide a foundation upon which the rest of the minicourse can be built. There is a grave danger of an unqualified instructor picking several disjointed issues or not making relevant connections between issues and thus leaving the participants confused and inadequately prepared. Such an outcome would have a negative effect both cognitively and affectively.

The participants should understand that moral considerations and problems are at least as old as civilization. Certain aspects of theories of morality that reflect this long history should be presented. There is no need to favor any specific theorist or theory. The instructors are free to choose according to their own expertise as long as there is adequate representation from the total spectrum.

The following list of theorists may provide an idea of the scope that I am referring to: Plato, Aristotle, Kant, Hume, Nietzsche, Marx, Kierkegaard, Hegel, Bentham, C. I. Lewis, Marcuse, Dewey and Rawls. The instructor may wish to deal with Sartre in favor of Kierkegaard, or Russell in favor of Hume or with Rousseau, Moore, Fromm, J.S. Mill, or Nozick instead. This is no problem as long as the presentation is not disjointed and adequately presents the range of past and present thought. The works of Jean Piaget and Lawrence Kohlberg in moral development will be dealt with in a separate unit and no time should be spent on these theoreticians here. The instructor should remember that the presentation is not intended to fully substitute for a course in Ethics and that the time for this presentation is only very brief.

Several references can be mentioned and some can be placed amongst the display materials. Special note should be made of the extended bibliography that accompanies the minicourse. The participants should complete Unit 2 with the realization that this minicourse is part of a much larger domain which needs to be carefully studied before real comprehension is attained.

Theoreticians from all ages and their theories need to be sampled. Both subjective and objective theories should be mentioned (i.e., subjectivism and objectivism). Emotive theories and existentialistic theories may be included. The many different faces of "utilitarianism" should be presented. Notions of "social contract", from Kant's "categorical imperative" to a more contemporary viewpoint as represented by a "Rawlsian society " should be offered. But, as mentioned before, minute aspects of any of the above could fill the total time of the minicourse.

Thus in order to focus the discussion, the instructor may wish to propose several perennial problems and then see what different theories and theoreticians have to say about them. Several different continuums between opposite poles of thought will be presented later after we discuss the psychological theories underlying motivation and human behavior. For the moment, I will discuss several specific philosophical problems and ethical theories.

The stance that different theories and theoreticians take on the distinctions between "is"- "ought", "value"- "fact", and "normative"- "descriptive" should be discussed. This should be presented within the framework of the "naturalistic fallacy". Although time does not permit an indepth discussion the issue is important because Kohlberg claims that moral development theory enables one to commit the naturalistic fallacy and "get away with it" (see annotated bibliography, section C3b, p. 17).

Other ways of approaching discussion of ethical theories are to take a look at how different theories deal with the concepts of "good" and "bad" or to look at the different meanings that the concept "value" can take on. Hedonists see good in terms of pleasure; Pragmatists in terms of satisfaction, growth, adjustment and consequences; Kantians in terms of "a good will"; Humanists in terms of self-realization or self-actualization; Christians in terms of the love of God or Jesus; and Pluralists in terms of many things. As for the concept of "value" we can differentiate between "instrumental values" as being good for some purpose; "technical values" as being good at doing something; "contributory values" as good in terms of being part of a whole which is not complete without them; or "final values" being good as a whole. Going further in search of the summum bonum (i.e. the greatest or ultimate good) will then lead back to different theories of ethics.

Of the theories of Ethics, at least two should be understood which are crucial to the rest of the minicourse. A basic understanding of utilitarianism must be accomplished. For utilitarianism in one form or another, as previously mentioned, dominates much of ethical theory. The most basic principle underlying utilitarianism can be found in the writing of Hutcheson, who first clearly stated the principle of utility: "That action is best, which procures the greatest happiness for the greatest numbers; and that worst, which, in like manner, occasions misery."

It can then be shown that different utilitarian theories only differ in their definition of happiness and misery. As previously mentioned, although Hedonism and Humanism, for example, both differ radically from one another, they are alternate forms of utilitarianism, defining good and happiness in terms of pleasure and self-actualization, respectively.

Secondly, and in opposition to the general notion of utilitarianism, the notion of social contract should be presented. Again, it may be worthwhile

to go back to the very basic idea, as for example, embedded in Kant's critical philosophy. The moral law as a categorical imperative or an unconditional command which states: "Act only on that maxim whereby thou canst at the same time will that it should become a universal law." This idea can be further developed to show that one can only demand as justice for others what s/he would demand of him/herself and all mankind in that same situation. In opposition to the utilitarian maxim which looks only at majorities and efficiency, the social contract deals with individuals; any departure from equality is allowed only if it is an advantage to everyone, especially to the benefit of the least advantaged. The social contract is best captured in the following quote from John Rawls:

"Each person possesses an inviolability founded on justice that even the welfare of society as a whole cannot override. For this reason justice denies that the loss of freedom for some is made right by a greater good shared by others. It does not allow that the sacrifices imposed on a few are outweighed by the larger sum of advantages enjoyed by many. Therefore in a just society, the liberties of equal citizenship are taken as settled; the rights secured by justice are not subject to political bargaining or to the calculus of social interests."

One can very easily go on from here to describe how this Rawlsian society can be theoretically achieved. Finally, before closing this brief discussion on Ethics, let me suggest one additional way of dealing with this necessary background. Instead of, or in addition to, looking at specific philosophers and specific theories, we can look at these within the framework of the sub-domains of Ethics, such as Axiology and Deontology. Axiology is the theory of value - the philosophical study of goodness. Deontology is the science of duty - the branch of knowledge-making that deals with moral obligations.

It is quite obvious how these and other domains can be pursued while sampling the total spectrum of moral philosophy.

Let us move away from pure Ethics to the psychological issues that underlie one of the goals of this unit. Not only do the participants need to have some knowledge of Ethics, but they also need some background in psychology, especially in motivational theory. Freud said that all behavior is motivated and if indeed we wish to deal with human conduct, we need to understand why people do the things they do. What are the causes of human behavior?

Again, as with the theories of Ethics, it would be absurd to suppose that within the few minutes of allotted time in this minicourse, one can teach an indepth course in psychology or motivation. But what must be gained is an understanding of several conflicting views concerning human behavior. I will briefly outline two such views and then propose a third upon which this course will finally be developed.

The Behaviorist position sees all behavior as arising from the contingencies of reinforcement. Thus the structure of human behavior would primarily be a result of the type of environment in which a human being develops. What I wish to stress here is the fact that the onus of responsibility for behavior is taken from the individual and placed upon the environment. An extreme behaviorist position would go so far as to view the individual and his/her behavior as a puppet and its movements, manipulated by the contingencies of reinforcement found in the environment.

An opposing point of view is found in psychoanalytic theory. Although here too, the environment is considered important in determining human behavior, much more emphasis is placed upon the internal drives, desires, and instincts of the organism. Furthermore, an "unconscious" is postulated which serves as

a reservoir for many past experiences and repressed desires. Notice that what is different about psychoanalytic theory and behavioristic theory is that the former is concerned with inner states of the organism whereas the latter deals with the organism as a "black box." Looking inside the organism or the "black box" for explanations of behavior is forbidden from the behaviorist point of view and mental states are thus forbidden territory. Behavior is looked upon only in terms of stimuli and responses - both are theoretically observable.

Psychoanalytic theory on the other hand, describes mental structures in great detail. The development of postulated structures such as the id, ego, and the superego are described in detail. Thus psychoanalytic theory and behavioristic theory seem to have very little in common and in a sense represent poles on a continuum. However, there is one great commonality between these two theories. Both seem to take the responsibility for behavior away from the individual! If behavioristic theories sketch a caricature of puppets, the psychoanalytic theories sketch a caricature of savages or beasts trying to overcome primitive instincts and drives that in effect compel individuals to behave in certain ways.

The alternative that I wish to stress places responsibility for behavior directly upon the individual. This position is one that is similar to the Humanistic or Third Force ^{*} psychology propounded by Abraham Maslow. According to this view, there is a human element which is far different than either "the puppet" or "the bundle of instincts" characterized by Behavioristic and Psychoanalytic theories, respectively. Human beings have aspirations, goals, and an ability to consciously reflect upon their actions. Human beings can

* "Third Force" is a term intended to designate this school of thought as a viable alternative to the two existing ones previously outlined, behavioristic and psychoanalytic.

and should transcend both simple reactions to stimuli and immediate gratification of desires although both the environment and innate constitution do place limits on behavior.

I have previously delved (see the work of Paul MacLean, annotated bibliography, section C6b, p. 27) into the physiological underpinnings that enable human beings to transcend their primitive instincts and to act upon and change their environments. The growth of the neocortex and its ability to control the more primitive portions of the brain are well described by Paul MacLean in his concept of the Triune Brain.

Instructors can choose from a wealth of psychological theories of personality and/or motivation to make the same points or to further bolster the above points. Certain specific Behavioristic positions can be further outlined or different branches of psychoanalytic theory (and many do exist, including the works of Jung, Horney, Adler, Reich, etc.) can be touched upon. Also completely different domains, such as Sociobiology, which tend to take a point of view similar to that which I wish to debate, i.e. that much of behavior is beyond human control and responsibility, can be presented.

These points must suffice although they can be much farther expanded; for my purpose is only to provide the instructor with a feeling for the scope that I wish the course participants to experience. The instructor should be very careful in the selection of material to be presented so that a clear picture can be drawn that will serve as a basis for continuing discussion. Again, we risk the danger of presenting a collection of disjointed segments of different theories. Together, the background in Ethics and in Psychology provide a conceptual framework with which to think more clearly about moral education. The concept of "morality" can, at this point, be considered and

further differentiated into its subordinate concepts. And this is indeed part of the goal of the next unit.

Summary

This section describing Unit 2 has been very lengthy in an attempt to familiarize the instructor with my concerns. I do not wish the course to be developed in a conceptual vacuum. On the other hand, I do not wish to give the impression that it is possible to deal with all that I have mentioned in one unit. And I have stressed this repeatedly.

One way to show in this summary how such a unit can be approached is depicted in Figure 6 from which a slide and overhead transparency have been made. This Figure depicts four moral continuums of perennial controversy and several related concepts from a wealth of possibilities. Each continuum can be discussed by using the theories and the theoreticians presented throughout this unit.

The question of whether human characteristics and behavior are innate or environmental has been debated for thousand years. Opposing points of view of Sociobiology and Behaviorism are presented, respectively. Such characteristics as "aggression", "intelligence", and "altruism" are amongst those that can be discussed. The circle in the center of this continuum shows the position that this author takes. That is, all human behavior represents some interaction between the genetic endowment and the environmental conditions. Human beings with a genetic potential develop and learn as a consequence of interacting with their environment (and this environment includes other human beings!)

The second continuum depicts the poles of responsibility for behavior. Both poles of the previous continuum tend to direct toward the "nonresponsible" end of this continuum. The point of view taken by this author is that human beings are responsible for their behavior. This is explained physiologically using the well-developed neocortex which, in a sense, has enabled human beings

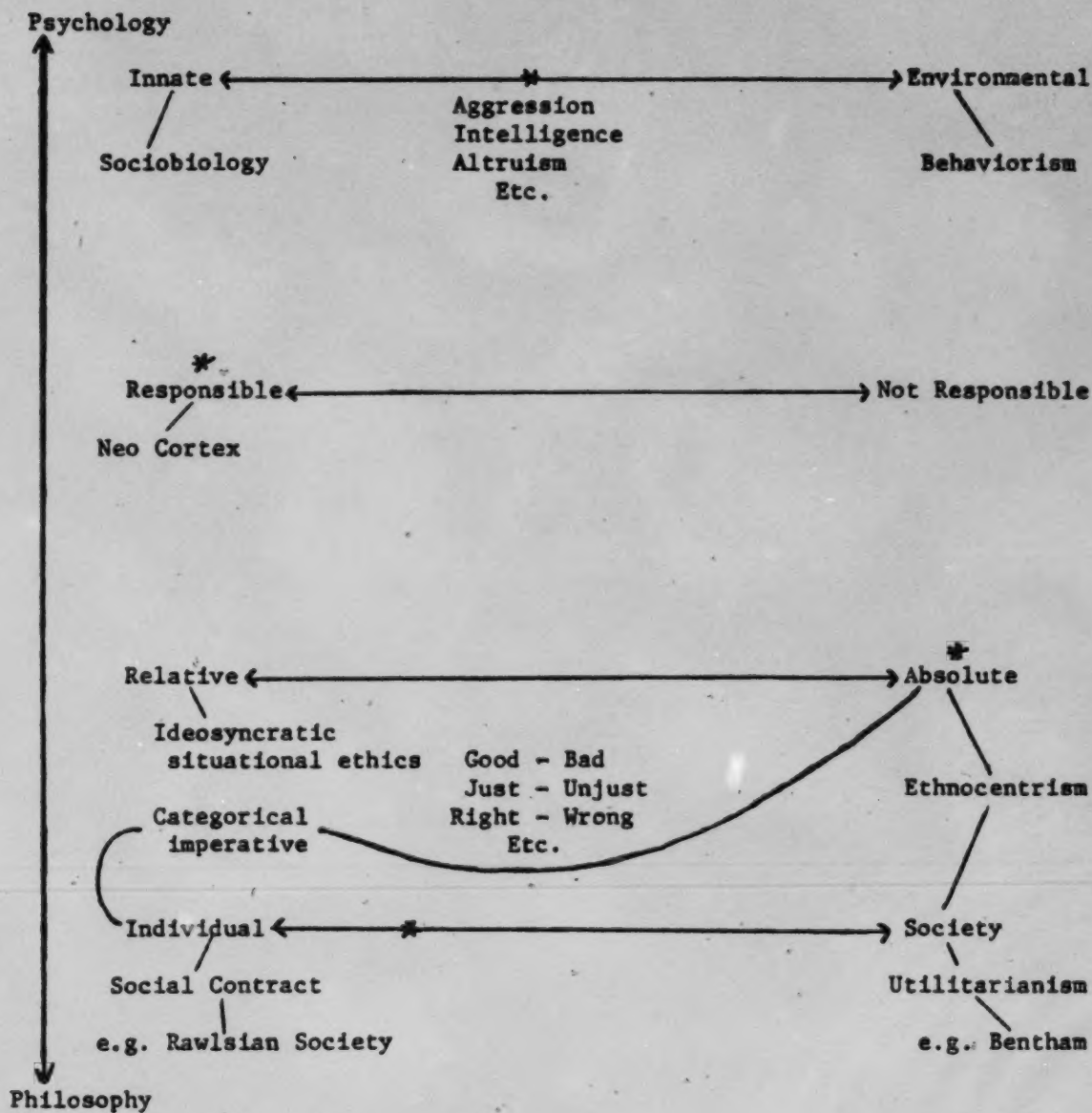


Figure 6.

Four Continuums of Perennial Controversy and Debate.

to transcend evolution. Evolution has produced an organism that knows where it came from and to a large extent how it can change the course of the future.

The third continuum deals with the relative versus the absolute positions on morality. A relative position can be interpreted as both idiosyncratic and situational. The absolute position can be viewed as leading to an ethnocentric point of view. This is not the way I would wish this continuum to be interpreted however. I view absolute in the sense that each and every individual has the same rights as any other. This point of view is similar to the Kantian imperative or the modern Rawlsian interpretation. Thus absolutism in this case places the individual's rights at highest priority in the development of a theory of justice. There is no relativity in justice and what in one set of circumstances applies to one individual should be justifiable and applicable to anyone in that same set of circumstances.

Finally, the last continuum deals with the individual versus society. Although this author takes the position that both are important, as shown by the circles, the individual rights override societal concerns in order for the society to be just or moral. Only if all members of a society benefit from a certain course of action, is it appropriate. No individual or minority rights can be sacrificed, even for the good of the majority of society.

Notice how all the ideas addressed in the body of this unit can be touched upon by discussing aspects of these four continuums. Instructors are encouraged to develop other or additional continuums to guide their own presentation of this unit.

C. Unit 3

I. Goals

The major purpose of this unit is to farther differentiate the concept of "morality" and to explain what is meant by "moral education." Although, as we have seen in Unit 1, the concept of morality is very complex, we here attempt only to deal with several subordinate concepts.

- 1) An understanding of the concept of "education" for better comprehension of the breadth of moral education;
- 2) An understanding of the concept of "authority" and the subordinate concepts of "conformity", "compliance", and "obedience." And an understanding of the term "authoritarianism" or the authoritarian personality;
- 3) An understanding of the concept of "freedom" and its relationship both to "education" and to "authority."

II. Instruction

"Education" is explained as a liberating experience. The notion that education is only connected to the number of years in school is dispelled. Education is explained as a long process of meaningful learning during which the learner internalizes large bodies of knowledge and gains some understanding of how s/he and others learn.

A person is said to be educated when s/he can make independent decisions and is no longer dependent upon others in the process. In order to make wise decisions, one needs to acquire information and conceptual structures pertinent to the problem. A well-educated person knows this and knows how to go about acquiring that information. Thus education can be seen as a liberating experience in the sense that the individual becomes less dependent on others, including formal teachers, to seek out solutions to problems encountered in life.

Only such an independent thinker can be truly moral. For, with knowledge, one is able to hypothesize the consequences of alternate actions and decisions.

During the process of education, one becomes aware of the fact that no absolute demarcation exists between "fact" and "value." All knowledge is value-laden, and furthermore, all domains of knowledge are permeated with moral issues. We will speak more precisely about the relationship between "fact" and "value" and their relevance to morality in a later unit.

One of the major concepts that needs to be acquired in an adequate moral education is the concept of "morality." Thus we now go one step further and deal explicitly with subordinate concepts such as "conformity", "compliance", and "obedience." The ways individuals are influenced by groups is the thrust of this unit.

The works of Solomon Asch and Stanley Milgram are classics in this domain. However, because a later unit deals specifically with Milgram's experiments, the instructor should refrain from going into detail at this point. Thus an effort should be made here to define and expand upon the concepts, without going into the empirical support.

Examples of "compliance", "conformity", and "obedience" can be pointed out in contemporary society. Notions of the need to affiliate and to belong, along with examples of peer group pressure, can quite easily be demonstrated. The way these are related to "morality" should always be pointed out. In each case, the individual loses some aspect of his/her freedom and is less capable of making an independent judgement.

This brings us to the concept of "freedom." Dostoevsky's "The Grand Inquisitor" helps to explain the concept of "freedom" and its relation to "morality." It is an outstanding essay on bureaucracies in general and should be abstracted from the example used, i.e. the Roman Catholic Church, to other bureaucratic systems such as schools and governments. I have previously dealt with the concepts embedded in this essay at length (see annotated bibliography, section C1b, p. 11). An effort should be made to relate "freedom" to the previous

concepts. Thus education can counter restrictions on freedom by virtue of the fact that it liberates.

Nevertheless, as "The Grand Inquisitor" makes clear, people abhor real freedom! Decision-making is a difficult process and thus they are willing to lose their freedom to others' control just so that they will be relieved of the terrible burden. The same theme can be found more recently in Erich Fromm's Escape From Freedom. However, once a person relinquishes his/her freedom to another, s/he cannot ever be moral! The reason is clearly that such people have decisions made for them and these decisions may be immoral.

How do people give up their freedom and what types of people are most likely to do so? This brings us to the last issue, the authoritarian personality. The nature of the authoritarian personality as outlined by Rokeach should be presented. The notions of "dogmatism" or "close mindedness" should be carefully developed. At all times, the instructor should tie these new ideas to those already developed; showing, for example, that a conflict exists between "education" and "close mindedness". Or that authoritarians are most likely to conform, comply, and obey and thus to give up their freedom and become susceptible to being immoral.

Most importantly, the instructor should show how the child's upbringing is related to his/her personality. The fact that certain children are brought up in an authoritarian, domineering, and arbitrarily structured environment is likely to make them more closed minded and authoritarian. Parents who demand respect as if it were the child's duty to obey, rather than offering a rational explanation and treating the child with respect as an individual to earn the respect of the child, are more likely to produce an obedient, authoritarian, and closed minded offspring.

Thus two main objectives of this unit should be met;

- 1) Differentiation of the concept of "morality";
- 2) Preparation for the following units; especially for the next unit on "obedience to authority."

If the instructor presents the above ideas in a conceptual fashion, then indeed the participants will have acquired a conceptual framework with which to deal with moral issues. The previous units showed the place of "morality" within the broader domain of Ethics and gave a background to theories of Ethics. This unit goes a step farther by reviewing several subordinate concepts that give meaning to the concept of "morality." The concepts chosen are not only important in that they underlie most of the ethical problems, but also because they prepare the participant for the future units and specifically for the next unit of the minicourse. Also a fresh and clear meaning for the concept of "moral education" will be evident.

III. Summary

This unit has attempted to differentiate the concept of "morality." The relevant concepts outlined in this unit appear in Figure 7. Often new meaning has been given to concepts such as "education" in an attempt to provide a clear and consistent framework which will act as a basis for the total minicourse.

A word of caution is in order here. Much of the material if not adequately presented can become a tedious lecture and the participants will be lost. In order to avoid this, the instructor should be very familiar with the concepts presented and should use a multitude of exemplars. One very recent exemplar that ties together many of the concepts has been illustrated with slides. This is the mass suicide of the members of the People's Temple in Jonestown, Guiana. The question is "Why did 900 people die?" We can deal with all of the concepts of "education", "affiliation", "freedom", "authority", "conformity", "obedience", etc. presented in this unit. Furthermore, this incident is a

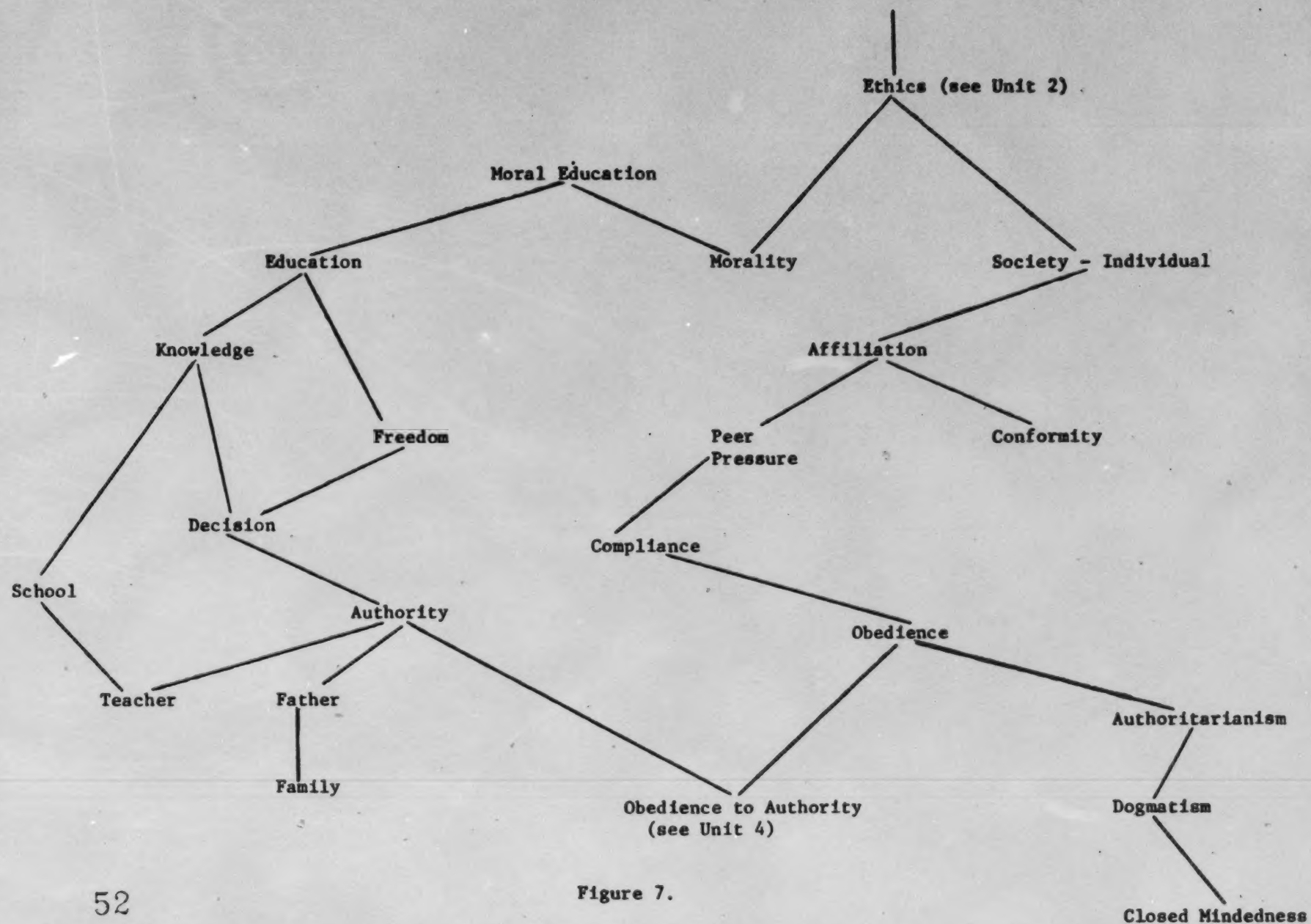


Figure 7.
Summary of Unit 3.

shocking, blatant, modern example of Dostoevsky's "The Grand Inquisitor." Because it is both contemporary and horrendous, the Guiana incident can fulfill both the cognitive and affective impacts of the concepts presented here.

Instructors should feel free to choose other contemporary examples both for these concepts and for any additional concepts that they wish to emphasize. Unfortunately, in our world, numerous similar real events do exist, and, this is why courses such as this are so important.

D. Unit 4

I. Goals

The purpose of this unit is now to take one single subordinate concept and to further differentiate it. The concept chosen is "authority." Much of this unit focuses on Stanley Milgram's classical work concerning "obedience to authority." This work has been previously outlined in great detail (see annotated bibliography, section C2a,p. 12).

The major goals are:

- 1) An understanding of the concept of "authority" and its relation to other concepts such as "obedience", "duty", "respect", etc.;
- 2) An understanding of the empirical studies of Stanley Milgram concerning "obedience to authority ";
- 3) The relationship of Milgram's work to the broader conceptual framework of "morality."

II. Instruction

The background for this unit has been provided in the first three units. We can now begin to look at some empirical work which will relate some of the previously developed concepts to real situations. At the same time, the concept of "morality" will be further differentiated by carefully looking at one specific subordinate concept, "authority."

A series of slides and overhead transparencies describing the Milgram study on "Obedience to Authority" have been prepared. These include actual descriptions of the study, data generated, and an analysis of the results. Because I have already described these studies in great detail, I will refrain from doing so again and instead will discuss how this unit can be further enriched. The instructor should, however, realize that presenting the studies on "obedience to authority" is time consuming; thus the use of supplementary material should be planned very carefully so that it can be integrated into this unit and flow with the Milgram experiments.

For example, in dealing with "Obedience to Authority", the instructor may wish to tie the data and these conclusions to the situation of the Holocaust and Nazi Germany presented in Unit 1. Care should be taken to avoid superficial overgeneralizations and time can be spent discussing these issues with the participants. Were the officers in the Third Reich "simply" following instructions? And are the obedient subjects in the Milgram experiments different from them? Or the compulsory reading dealing with this issue by Philip Meyer can be discussed: viz., "If Hitler asked you to electrocute a stranger, would you?"

Care must be taken when moving into such controversial issues to keep in touch with the feelings of the participants. At all times efforts must be made to stress how the exemplars are related to concepts that you wish to teach. And the participants should not be forced into situations where they become defensive or resentful without the ability to air their feelings. In short, while looking at the major concepts, sincere efforts must be made to keep a comfortable teaching/learning atmosphere.

Additional examples could be taken from the Vietnam War. The atrocities at My Lai are a classical example. The same theme where innocent civilians, women, and children are murdered, by "following orders" or "doing one's duty",

is evident.

Thus this example can be very easily integrated with the Milgram studies. Slides have been prepared that can be used.

As previously mentioned, care must be taken when dealing with such sensitive issues. Certain positive things should be stressed while pointing to the immoralities. For example, certain soldiers refused to obey in spite of the orders because they viewed the situation as immoral. It is precisely these human reserves that we are trying to tap, understand, and promote in this course. The fact that a soldier was awarded a medal from a humanist segment of the population for refusing to follow orders and kill innocent civilians, however, is in itself a sign of the sad moral state of our contemporary society.

Another example from recent American history is, of course, the Watergate Affair. Again we can pursue several important concepts related to "authority", such as "loyalty", "patriotism", "power", "government", etc. Notice how closely related this example is to the previous one. Such statements as those below are typical remarks of the Watergate offenders and the Nixon administration: *

"Sure. I am not - I was not there to think. I was there to follow orders, not to think."

Bernard Barker

"And I was not about to countenance anything that would stand in the way of that re-election."

John Mitchell

* Presidential Campaign Activities of 1972. Washington, DC: Government Printing Office, 1973.

"I do not apologize for my loyalty to the President any more than I apologize for my love of this country."

John Erlichman

These and numerous other examples help link theoretical concepts to the concrete realities. They challenge the participants to reflect back on what has been learned in the previous units and build towards the future units. Who is important: the individual or society? What is a good soldier? A killer or a murderer who obeys orders? What is a good citizen? How does a just person act in an unjust society?

Notice how at all times the instructor moves from the particular to the general and then back to the particular. Again in the last example, numerous slides have been prepared to exemplify the general in particular instances. There are slides of Nixon, Haldeman, and Watergate that can be shown while dealing with these issues. But at no time should the instructor be side-tracked into debating tangential issues.

One note of warning is useful now. It is easy to be swept away from the conceptual structure of this unit and into sensationalism. At all costs, this should be avoided.

In presenting the Milgram studies it is useful to show the movie "Obedience" which describes the Milgram studies. The movie can be purchased or rented from the New York University Film Library (see p 40). If the movie is used, then it can be supplemented with the slides and overhead transparencies.

III. Summary

In this unit, we get into the "guts" of moral education by further differentiating the concept of "morality" and by looking at several subordinate concepts. The Milgram studies are probably classed as one of the most powerful sets of experiments ever conducted in social psychology or in the investigation of human behavior. Thus, these studies were chosen to exemplify "obedience

to authority" as it pertains to "morality."

The data, if presented properly, show how collective morality that establishes authority structures can very easily be destructive of individual morality. Moreover, it demonstrates that such authoritarian structures do exist in America. It goes on to assert that the majority of Americans are authoritarian in nature and capable of inflicting pain, for no reason except obedience to higher authority, on their fellow citizens. Our own personal integrity is more often than not set aside when individuals foist blame onto others within the group who are "in charge" - "authorities ^{who} are responsible." When such a system exists, and the chain of command is broken into small segments, no one is ultimately considered responsible and the worst kinds of atrocities can be executed while the blame dissipates.

What is important in this unit is that participants come to grips with the fact that the ultimate responsibility for behavior rests upon the individual. By participating in this unit, they have learned an important lesson that should help to guide their future actions. They should also be better prepared to educate their own students to make them cognizant of individual responsibility. For all of those "good and loyal citizens" in Nazi Germany, those "good and loyal citizens" in Vietnam, those "good and loyal citizens" in the Nixon administration rejected individual, personal, moral decision-making by "doing their duty" and they were no different than you or I. Many, if not most, of those did not dream of hurting others; they never imagined that they would commit genocide. Most were good family men, trying to be good citizens, without thinking, without caring enough.

Most of these individuals were not educated (in the truest sense) and thus were not morally mature. They were unable to make independent decisions concerning "good" and "bad", "right" and "wrong". In many cases, they com-

pletely gave up their freedom to blindly follow authority figures.

These issues then can be linked back to Unit 3 and examples such as the mass suicide in Guiana. Thus unit also marks the end of the first half of the minicourse and provides the finish to constructing a conceptual framework for carefully scrutinizing Units 5 and 6. These deal with more traditional issues in "values clarification" and "moral development". Only with such a strong conceptual background, as provided in the first half of this minicourse, can such abused domains as "values clarification" and "moral development" be examined and appropriately placed within a more general framework.

E. Midcourse Assignments

One of the purposes of the minicourse in general is to develop certain skills. A major goal is to encourage teachers to integrate moral issues into the school curriculum. In order to do so, the entire first section of the course was developed to differentiate the concept of "morality." To enable teachers to practice the types of things learned in the first portion of the minicourse, some homework assignments are suggested.

If the minicourse is run as a two-day workshop, this is the ideal point to make the assignments. The participants can go home after the first four units and tackle the assignments for the next portion of the workshop. Thus they will have a chance to review what has been learned in the first four units and to prepare themselves for the last four units. Ideally, the workshop would be scheduled on two separate days, far enough apart to allow the participants ample time to do a good job with the assignments. For example, one week between sessions would be ideal (and indeed, this is the way this minicourse was field-tested twice!).

If the minicourse is run as a one-day 8-10 hour workshop, then there is

literally no time to complete all of the assignments. Only very few of the suggested assignments can actually be accomplished in class or during the breaks.

If, on the other hand, the minicourse is run as a 4-8 week course, then there is abundant time to accomplish not only these recommended assignments but several others.

Instructors should prepare assignments that correspond to their course objectives. All assignments should be geared toward achieving a better understanding of the course content and toward gaining skills relevant to the minicourse. No assignments should be given for the sake of "busywork."

Following are my suggestions for homework assignments and they can and should be modified by the individual course instructors:

- 1) Each participant should list several major issues that are recognized as moral issues. These should be derived from:
 - a) Contemporary society or very recent history (last 5 years);
 - b) General history (prior to last 5 years);
 - c) Their own field of expertise (e.g. biology, social studies, literature, etc.);
 - d) Famous literature, both fictional and non-fiction.
- 2) The moral issues taken from the participants field of expertise (see 1c) should be carefully analyzed for:
 - a) The key concepts should be clarified, i.e., stated and explained;
 - b) The key concepts should be mapped for each issue;
 - c) The key concepts should be related to a more general conceptual framework of Ethics. In so doing, the participants should develop their own idiosyncratic general concept maps for the domain of Ethics;

- d) The participants should carefully review the concept maps used in class and list all major concepts that are lacking from their own perspectives;
 - e) Participants should attempt to construct one or more pictorial or editorial dilemmas. These may either be from their field of expertise or from the current news and recent history, or both. An example of such a display appears amongst the display materials for this minicourse package.
- 3) Concepts dealing with moral issues chosen from their own field of expertise (see 1c) should now be integrated into the teacher's curriculum and further developed into a lesson plan. The concept maps developed (see 2b and 2c) can be used to guide this process of curriculum development and instructional planning. The assignment should include at least the following:
- a) Curriculum Development
 - 1) Rationale and general goals
 - 2) A concept map (see 2a-c)
 - 3) Specific objectives or a list of intended learning outcomes (ILOs)
 - b) Instructional Planning
 - 1) Exemplars to be used in teaching this unit
 - 2) Instructional methods (i.e., How would you go about teaching this unit? What is your instructional plan?)
 - 3) Media and technology - if any
 - 4) What homework assignments would you give, if any. Explain!
 - c) Evaluation
 - 1) Assessment of achieved learning outcomes (ALOs), i.e., How would you go about finding out what had been learned conceptually?

- 2) Description of ALOs and prescription for what needs to be taught again, i.e., How would you evaluate the students so that this evaluation can guide future curriculum development and instructional planning?

If the minicourse is run over a period of 4-8 weeks, other activities and assignments might include preparing to lead moral discussions and then actually implementing this with the group. As I previously stated, these are all suggestions and the instructor is free to choose and to add according to how the course is run. Nevertheless, it is imperative that somewhere in the assignments, a requirement is made that teachers deal with their own subject-matter or domain of expertise, that they do so conceptually, and that they integrate moral issues into their curriculum.

F. Unit 5

I. Goals

In this unit, the major purpose is to present the cognitive developmental theories of morality. Both Piaget's and Kohlberg's theories have been selected. This unit more or less summarizes what is today erroneously considered as "moral education." Later in the minicourse, the current state of affairs in moral education will be shown to be a shambles. But even at this point, with the relevant background gained in the first portion of the minicourse, the participants should be able to integrate cognitive developmental theories into a broader framework. This will be accomplished, or at least facilitated, by the instructor's explicit reference to earlier portions of this minicourse.

The major goals are:

- 1) An understanding of Piaget's theory of moral development;
- 2) An understanding of Kohlberg's theory of moral development;

- 3) An understanding of Kohlberg's empirical work;
- 4) An understanding of the place of moral developmental theories in the broader framework of Ethics and Developmental Psychology.

II. Instruction

One good way to introduce this unit so that it is not disjointed from the rest of the minicourse, especially after the midcourse break, is to lapse back to some of the perennial philosophical dilemmas presented in Unit 2. In reviewing different theories and theoreticians, we evidenced that there are no finalistic solutions to any of these profound problems. In trying to decide what is "good" or what "ought to be", we run into severe difficulties. For example, the use of only descriptive (non-normative, non-evaluating) terms in defining "good" has been referred to by G. E. Moore as committing the "naturalistic fallacy." Although some contemporary philosophers, e.g. Max Black (private communication) do not regard the "naturalistic fallacy" as a fallacy at all, there is clearly a distinction between descriptive and evaluative (judgemental) statements. Thus one must consider the problem of the gap that exists between "is" and "ought." The dictum that it is impossible to derive an "ought" from an "is" has been dubbed by Max Black as "Hume's Guillotine" after the Scottish philosopher, David Hume. * And many prominent philosophers, Black's objections notwithstanding, clearly believe this maxim: "Hume's Law (i.e., no "ought" from "is) to which I have repeatedly declared my adherence." **

* Black, Max "The Gap Between 'Is' and 'Should'". In M. Black (collected essays) Margins of Precision. Ithaca, N.Y.: Cornell University Press, 1970.

** Hare, Freedom and Reason. Oxford: Clarendon Press, 1963.

As mentioned previously in the discussion of Kohlberg's paper "From 'Is' To 'Ought': How to Commit the Naturalistic Fallacy and Get Away With It in the Study of Moral Development" (see annotated bibliography, section C). Kohlberg makes an attempt to deal with the "is"- "ought" distinction in a different way. What Kohlberg tries to do is show that moral development is a cognitive developmental issue. Thus, by approaching the problem as a developmental psychologist and empirically looking at the actual development of morality, it is possible to eliminate the "is"- "ought" distinction. That is what Kohlberg calls committing the "naturalistic fallacy" and getting away with it - for what one finds (i.e., the "is") is that morality develops from lower to higher levels that can eventually be achieved (i.e., the "ought"). His conclusion is bolstered by the fact that the theory hypothesizes sequential, hierarchical, and universal stages.

The instructor can thus introduce this unit by quickly reviewing the previous units which end with the "is"- "ought" distinction and discussion. An alternative way is now proposed using a developmental psychological approach/ Piaget's theory can be then presented followed by Kohlberg's theory.

Notice that in presenting this unit in this way, three different purposes are achieved at once:

- 1) A connection is made between the first portion of the course and this unit;
- 2) Moral development theories are placed within a broader conceptual framework of Ethics;
- 3) Current developmental theories that today dominate the field of moral education are presented.

Because so much has been said previously about Piaget's and Kohlberg's theories of moral development, I will simply refer the instructor to those sections which appear in the annotated bibliography (see pp.16-21)

Slides and transparencies are available to help with explanations and examples. Descriptions of the theories and empirical findings are summarized and available in the minicourse package.

After the theories have been presented, an attempt should be made to relate Kohlberg's theory to the concepts presented previously. For example, Kohlberg's theory can be related to the Milgram studies by showing the relationship between different levels of moral development and "obedience to authority." To facilitate this relationship, a movie has been included in the minicourse package.* The movie describes how different subjects at different levels of cognitive development would react if they were to participate as the "teacher" in the "obedience to authority" studies. Although the movie is somewhat redundant and thus does not have to be used by all instructors, it is highly recommended from a conceptual point of view. For it ensures that Kohlberg's theory will be strongly related to previously developed concepts of the minicourse and will not be isolated as is so often the case.

III. Summary

In this unit, cognitive developmental theories of Piaget and Kohlberg are presented. An effort is made to tie these theories to the general and specific conceptual frameworks presented during the first portion of this course. Unit 4 deals with Stanley Milgram's studies on "obedience to authority" and this unit makes a direct relationship between Milgram's work and the cognitive developmental theories. Thus, there is a continuity in both the conceptual approach and the specific conceptual content.

* McGraw-Hill, Moral Development (107543-7) 27:00 min. S/T Videocassette Duplicating Corp., 500 Willow Tree Road, Leona, N.J. 07605. This copy was purchased from McGraw-Hill who authorized and arranged for the duplication of this movie.

Numerous slides and overhead transparencies that explain the theory and depict research findings are available to facilitate instruction. Because the theories were most exhaustively outlined in a previous section of this minicourse, presentation of this unit was kept to a minimum.

A movie which relates Kohlberg's theory to the Milgram studies accompanies the minicourse and can be used in teaching this unit.

G. Unit 6.

I. Goals

In this unit, we venture into the traditional domains of "values clarification" and "moral development." We can do so without fear that these will be used as "bags of tricks" to keep children occupied in the classroom - if the previous units have been clearly understood by the participants and if the problems inherent in these domains as pointed out in this unit are clearly comprehended.

This unit is more in line with the traditional minicourse concept too. Originally, the concept of minicourses was invented as an efficient way to provide teachers with specific skills in short periods of time. It becomes obvious that this minicourse on "moral education" extends far beyond the realms of the traditional minicourse. This unit, however, is precisely in keeping with the original concept of a minicourse for it provides teachers and administrators with the specific skills of leading values and moral discussions. Both theory and practice are united in this unit.

In fact, it would be possible to pluck this unit out of the total minicourse and to extend it to the proportions of a minicourse. However, to do so would completely miss the purpose of this author and would constitute a severe abuse of this material. I have tried to stress this point over and over again. This redundancy is intended to avoid any possibility of implementing the type of "methods course or activity" that this minicourse was designed to counter!

One further insurance has been built into this specific unit. Portions of the unit deal specifically with problems inherent in "values clarification" and "moral development." Nevertheless, from my experience even with all the safeguards and warnings, there is the possibility that the unit will be abused. I can only stress the importance of attempting to insure that the abuse of the minicourse, and this unit in particular, be avoided.

The specific goals of this unit are as follows:

- 1) Participants will understand the concepts of "values clarification" and "moral dilemmas."
- 2) Participants will understand the limitations of the "values clarification" and "moral development" "movements".
- 3) Participants will understand and be able to lead moral discussions.
- 4) Participants will integrate the use of moral discussions into a broader framework of moral education.

II. Instruction

In dealing with the unit, a very brief introduction should be prepared which familiarizes the participants with the concepts of "values clarification" and "moral dilemmas." The reason that this introduction needs to be brief stems from the fact that this is a skills-oriented unit and much time will be taken up in learning the skills themselves. Indeed in order to both understand and practice the skills, much time is required; thus any time taken for introduction takes away from the remaining more important time.

The work of Sidney B. Simon et al. is used to introduce the purpose and substance of values clarification.* It is recommended that this resource (and other similar ones) be amongst those in the display area. We will refer back to the exercises propounded in these resources later in this unit when

* Simon, S. B., Howe, L. W., and Kirschenbaum, H. Values Clarification: A Handbook of Practical Strategies for Teachers and Students. New York: Hart Publishing Company, Inc. 1972.

dealing with the actual implementation of values clarification exercises.

An introduction to Kohlberg's theory on moral development is unnecessary because the previous unit delved into this content in great detail. Thus the instructor should only concentrate on Kohlberg's use of "moral dilemmas." First the instructor should clearly explain what a moral dilemma is, i.e., what constitutes a moral dilemma. The fact that a protagonist must make a decision between two or more "good" actions lies at the heart of a moral dilemma. Furthermore, it should be clear that what the participant in a moral dilemma discussion decides that the protagonist should do, is less important than the reasons given for making that decision. The students should be reminded of Kohlberg's different stages, if necessary, at this point.

Then, after the concept of a "moral dilemma" is clear the instructor should explain the findings of Kohlberg^{*} concerning the use of moral dilemmas in moral education. The fact that Kohlberg claims that the use of moral dilemmas in heterogeneous groups will help raise students from lower levels to higher levels, should be stressed.

The following purposes for values clarification appear on an overhead transparency that can be used to summarize the introduction to values clarification:

- 1) To increase verbal skills and the ability to articulate a point of view;
- 2) To bolster self-esteem by providing
 - a) a non-threatening environment
 - b) the opportunity to express a personal point of view, and
 - c) reinforcement and praise for participation and expression

* Blatt, M. M. and Kohlberg, L. "The Effects of Classroom Moral Discussion Upon Children's Level of Moral Judgement." In L. Kohlberg and Turiel (Ed.) Recent Research in Moral Development. Holt, Rinehart, and Winston, 1973.

Blatt, M. M. "Studies on the Effects of Classroom Discussion Upon Children's Moral Development." Ph.D. Dissertation, Harvard, 1969.

- 3) To clarify and evaluate one's current value structure and then raise levels of moral reasoning by enhancing the cognitive judgemental capacities of the individual.

An actual values clarification exercise should then be implemented.

(Subsequently, depending on the time available, several other exercises can also be implemented). Two different values clarification exercises are included in the minicourse package and they appear in Appendix A of this minicourse outline. Numerous additional activities can be found in Simon et al. (see reference , p. 37).

These two exercises were chosen very carefully. The first is a completely meaningless task. Yet, more often than not, the participants go about performing the task without raising questions, a situation which often really happens and is usually encouraged in the school classroom. Thus this task is very useful in later stressing a) the need to avoid such meaningless tasks and b) the ease with which teachers can slip into aconceptual mindless activities. The task can be made more meaningful by using it in a more conceptual way within a relevant unit. For example, within a unit that deals with interpersonal relationships between husbands and wives or within a unit dealing with marriage planning, this exercise does take on some meaning. Furthermore, the task itself can be made more conceptual by trying to categorize different characteristics.

The second values clarification task is less tedious than the first and deals with an issue closer to the type of dilemmas that Kohlberg uses. The participants are asked to confront a situation where a man discovers that, inspite of this love of hunting, he has decided that he abhors killing. Certain questions are asked to place the participants in a dilemma. Thus this type of exercise acts as a good intermediary between values clarification and the use of moral dilemmas that follows. This situation can, of course, also

be role-played.

Although these two tasks are not sacred and can be substituted for with an almost infinite number of other similar exercises, these tasks were not chosen arbitrarily and their purpose should be kept in mind. If time permits, the instructor may wish to move more slowly in the transition from values clarification to the use of moral dilemmas by using more exercises.

After completing the values clarification tasks, the instructor should begin to deal with the skills of conducting moral dilemmas. The skills necessary for a teacher to facilitate a successful session (of both values clarification and moral dilemmas) have been placed on several overhead transparencies. They are as follows:

- 1) The ability to structure a non-threatening environment
- 2) The ability to organize the time available so as to move efficiently from one activity to the next and facilitate acceptable adequate interaction with closure
- 3) The ability to facilitate student-student interaction and general student participation
- 4) The ability to master a variety of available questioning techniques.

The ability to master the different questioning techniques is of paramount importance in conducting smooth and useful moral dilemma discussions. We should also remember that in conducting "moral dilemmas", the actual position taken by a participant is less important than the justification for that position. Thus the discussion leader must be able to bring out these different explanations without intimidating the participants. A successful discussion also means that the participants interact with each other and not only with the leader. In fact, the leader should only have to intervene when absolutely necessary. Many of the skills necessary in becoming an effective discussion leader and facilitator can only be gained through experience and practice. Nevertheless, the

participants can learn to recognize the important ingredients that contribute towards the skills of an effective group discussion leader.

Because the questioning techniques are so important, overhead transparencies have been prepared to explain the different types of questions that can and should be used. These include:

- 1) Questions used to clarify words
- 2) Questions directed toward discussing specific moral issues
- 3) Questions probing for the reasoning behind a decision
- 4) Perception-checking questions
- 5) Inter-student participation questions
- 6) Stimulating discussion questions, and
- 7) Questions that require role-taking.

On each transparency the purpose of each type of question and several examples of that category of question are depicted.

Although it is possible and quite beneficial to implement an actual moral dilemma discussion with the participants, if time does not permit, this is not necessary. Two videotapes have been prepared to facilitate the process of discussing moral dilemmas.* The first shows a group of college students discussing the same dilemma that the participants discussed in Unit 1 of this minicourse. Thus the participants are familiar with the dilemma and can concentrate on the discussion.

The second videotape shows students at different ages discussing another moral dilemma. First young children in grades 1-3 are seen. Numerous statements that exemplify what Kohlberg dubbs "the pre-conventional level of moral reasoning" are evident. Then students from the junior high level are seen discussing the same dilemma. Although some responses from "the pre-conventional level" are still evident, there are many more responses typical of the "conven-

* These videotapes have been prepared by the author as a separate project. Thus these videotapes do not accompany the minicourse and are not part of the minicourse package. They can, at this time, be acquired or rented from the author: A. Leon Pines, Home: PO Box 487, Temple, Maine 04984 (207) 778-2429; Office: Department of Psychology, U of Maine, Farmington, Maine 04938 (207) 778-3501 x228.

ventional level." Finally, college students are seen participating in a discussion of the same dilemma. Now at least a few responses typical of "the postconventional level" are evident.

Thus this videotape serves several purposes:

- 1) It exemplifies different levels of moral reasoning
 - a) The participants can now concretely evidence different responses the Kohlberg has talked about and that were presented in the previous unit
 - b) The participants can indeed evidence a shift in moral reasoning that appears to be age-related.
- 2) It exemplifies how moral dilemma discussions can be carried out with different age groups
 - a) The participants can evidence how the group leaders facilitate discussion and use different questioning techniques
 - b) The participants can see how the group leaders react to different responses that arise.

In addition to the videotapes, a series of overhead transparencies have been prepared entitled "Stages in Conducting Moral Discussions". These transparencies depict and elaborate upon the following six important sequenced elements in conducting moral discussions:

- 1) Introduction and Presentation (Present the dilemma either orally or with the aid of audio-visual materials)
- 2) Exploration and Clarification (Make sure that all participants understand the dilemmas and its parameters)
- 3) General Discussion (Elicit responses concerning the position that the protagonist should take)

- 4) Small Discussion Group Activity (Arrange small groups according to the responses in the general discussion)
- 5) Summary
- 6) Follow-up.

With these exercises the skills portion of the unit is completed. However, the unit itself is not complete until both "values clarification" and "moral development" have been carefully critiqued. It is necessary to show the problems evident in using these techniques in isolation and to stress how these techniques have been and are abused in schools today. Furthermore, it is necessary to show how when embedded in a broader conceptual framework, the techniques can contribute to a more adequate concept of moral education. In so doing, we will be relating the skills covered in this unit to the concepts acquired in the previous units and also will be preparing ground for the two final units.

At this time, it is worth explicitly stating some of the problems inherent in "values clarification" and "moral development" approaches to moral education. Let us begin by looking at "values clarification."

To start with, many of the issues raised in values clarification have embedded within them biases. They contain what might be referred to as a hidden agenda which presupposes the point of view of the person raising the issue. For example, the question of "If other students were rioting where would you be most likely to be? Rioting with them, standing and looking on, or uninvolved in the library or elsewhere?" Notice that no information concerning why the riot is taking place is given!

In many cases the issues discussed in "values clarification" exercises are either completely detached from day to day reality, or when not, offer no distinction between profound problems and trivial desires. Thus it seems equally important to discuss a person's feelings about hunting and killing, and that same person's preference for chocolate or vanilla milkshakes.

Furthermore, no emphasis is placed upon the conceptual adequacy of the problems and values discussed. The main emphasis is on the expression of feelings which often leads to a confusion between desire and justification. Participants are led to believe that it is sufficient to desire something enough or to be sincere enough about some issue for it to be right. Thus there is a total conceptual confusion between what one desires and what is to be considered decent and just behavior. Often it is not clear that only just actions can be justified whereas unjust actions can be sincerely desired. Confusing these issues can lead to such absurdities and gross distortions as justifying Hitler's atrocious, inhuman, and heinously immoral actions because he was both sincere in his wishes and tried very sincerely to carry out his desires.

Not only does "values clarification" tend to bring out the desires of people without further conceptual clarification, but there is also a strong resistance to criticism. In an effort to inspire a relaxed atmosphere, great pains are taken not to criticize anyone's feelings; in fact, all personal feelings are equally accepted as legitimate. However, in achieving one end, other equally if not more important ends are sacrificed. The students lose perspective on the difference between the criticism of a person and their argument. Criticizing a fallacious argument is not an indictment of the person! But only people who already have a sense of self-worth and personal security will realize this. Again, when carried to an extreme in "Values clarification" exercises, we would accept blatantly fallacious arguments to avoid criticism. And, as before, we can evidence a rampant relativism which ignores the fact that there are limits to what rational and moral people disagree about.

Finally, the distinction between right and having a right is completely blurred. This is of course related to the previous points concerning the justification of desires and the total lack of criticism. The promotion of

such inadequate approaches to moral and ethical reasoning leads to blind adherence to laws and regulations that may be quite immoral. Thus although one may have the right to do something, this does not mean that one should do something; it only means that it would be wrong for others to stop them. One may, for example, be well within his/her legal rights on a specific action, but totally immoral in that action.

In short, once such fundamentals of ethical reasoning are lost, such as the notion that rights and freedom entail obligation and responsibility, or that in order to make value judgements one needs to have a conceptual understanding, then the whole advantage of having "values clarification" sessions fails. For "values clarification" which is deliberately undertaken to facilitate self-exploration and to promote freedom from indoctrination becomes most perniciously harmful. It becomes, or at least includes, a discussion of "desires clarification" and "wants clarification" - not a discussion in ethics, morals or values! It encourages very shallow self-gratification and an immoral and egocentric stance. In short, it may nurture narcissism!

When dealing with "moral development" many of the same types of criticism can be brought up again. However, the main problem lies in the sterility and vacuousness of the discussions. Here, more than before, participants are encouraged to lose distinctions between morally important and morally problematic situations. Only the latter in the form of "lifeboat" situations and dilemmas are presented.* The students are very quickly reinforced to believe that "real" moral problems are remote and detached from real life situations. Everyday moral decisions which are really of importance to the individual and society are neglected as trivial because they cannot be legitimately compared to the

* "Lifeboat dilemmas" describe situations where one has to choose between saving the life of only one of several people. That is, the ship is going under and you are on a lifeboat with n additional places and there are the following $n + x$ people that you can pull in. Who would you save?

profound "lifeboat" situations.

Moral dilemmas also suffer from being presented in a vacuum. The actual discussion is often more important than the dilemma and thus there is a shying away from additional facts not presented in the dilemma. Even if students require additional information concerning the events leading up to the current dilemma, they are encouraged to abstain from asking questions and to concentrate on discussing the dilemma with the limited information presented. If students raise alternate hypotheses and invent solutions, they are exhorted to stick to the information presented. Not only are open-ended thinking and creativity stifled, but also students are lead to believe that "facts are facts" and that facts can speak for themselves. However, facts do not speak for themselves. Rather, most facts are interpretations of records or data and the interpretations are viewed through a "pair of conceptual goggles". The type of data collected, organized and interpreted are also consequences of the conceptual framework which guides investigation.

Thus, the combination of "values clarification" and "moral dilemmas" can completely undermine moral education instead of contributing towards it. Such cliches as "morality is a personal issue" with false interpretations that morality is idiosyncratic and totally relativistic, run rampant in contemporary education. Only with an adequate understanding of ethics and the concept of "morality" can these misconceptions be rectified. Yes, "morality is a personal issue" - but only because in order to be moral, one must often make independent personal decisions. Only an educated person is free to make such decisions that are responsible, wise, and thus moral.

I will conclude this unit with one additional issue. There is much controversy about introducing values and moral education into the classroom today. This is clearly a result of the dogmatic and parochial outlook of many uneducated communities. In such communities, there is even often a resistance to

the introduction of health and sex education because these domains are deemed to be "dirty" or "immoral." Thus teachers will often be confronted with serious community resistance to the introduction of "values clarification" or "moral development" into the classroom. If the teacher is conceptually oriented, and does not treat "values clarification" or "moral dilemmas" as bags of tricks to keep children occupied, then very little will be lost by forbidding the explicit use of these activities. For the teacher will have totally integrated moral issues into their curriculum and all of the discussions carried out within the different subject-matter domains will be permeated with moral issues.

In an attempt to protect pupils rights, the government has articulated an educational amendment of 1978 - P.L. 95-561. The law attempts to protect students from being used in experiments and thus consent if needed in testing children.

One portion of the amendment deals within "Federally supported educational programs and activities, involving the broad areas of moral education", and refers amongst other areas (e.g. sex education, family planning, attitudinal development, etc.) to "values clarification." An overhead transparency of this amendment has been prepared and accompanies this minicourse. This information should be shared with all course participants who are either teachers or prospective teachers. Any inquiries concerning the "Protection of Pupil Rights - Hatch Amendment" should at this time be referred to Betty L. McLaughlin at (207) 289-2033.

III. Summary

In this unit, an attempt has been made to help the participants develop the necessary skills to lead moral discussions. Much effort was placed by this author on warning against the hazards inherent in using these discussions without embedding them in a larger conceptual framework. One of the severe critics of "values clarification" and "moral education a la Kohlberg", Edwin

J. Delattre, Director of the National Humanities faculty, has summarized his criticism as follows:

Only teachers who are able to show students, and help them make explicit for themselves, the characteristics of reasoned and informed deliberation, reflection, justification, and choice in ethics can respond well to the call for emphasis on moral education.

Moreover, the ability of teachers to make such a response intelligently demands preparation which, in my experience in the schools, teachers frequently don't have. It demands background, demands exposure to texts, materials, critical thinking - exposure which teachers have not had.

The consequences of this state of affairs are profound. There is a loss..., a loss of opportunity to help students learn to think well. There is a proliferation of fads in moral education, many of which are intellectually vacuous or morally bankrupt, or both. Teachers and students alike are victimized by such facile approaches to moral education because these fads encourage and even promote sophisms and non-sequiturs which inform a great deal of popular discourse in and about ethics. When combined with frequently related lack of teacher preparation, these fads reduce substantially the extent to which schools can contribute to the cultivation of understanding in ethics and soundness in thinking for students - both in school and in the rest of daily life.*

Delattre goes on to deal in great depth with some of the problems that I have briefly, too briefly, dealt with in this unit. However, my explanations and warnings must suffice and there is no reason that they should not, if this unit is read within the general framework of the five proceeding units.

In the next unit, several real contemporary problems will be examined. This will enable us to move from the theoretical and hypothetical to the existent, concrete, and real. It will help to see that there is no need to look for hypothethical "lifeboat" situations, when so many real problems exist in our world. And it will pave the way for the final unit which specifically deals with the integration of moral issues into the curriculum.

H. Unit 7

I. Goals

The previous unit dealt with both "values clarification" and "moral development". These have lately become synonymous with "moral education."

* Delattre, E. J. "Moral and Ethical Reasoning: What are the Responsibilities of Teacher Educators?", Paper presented at a conference in Rockport, Maine on October 14, 1977; p. 3.

However, the domain of Ethics is very extensive and correspondingly moral education must be broad for it deals with concepts of "morality" and "education." Great effort was taken to build up a relevant and adequate conceptual framework in the first five units before presenting the Unit 6 on "values clarification" and "moral development." Even within Unit 6, itself, a critical analysis of these activities was provided to emphasize how dangerous such activities can be if carried out in a conceptual vacuum or if used solely for the purpose of keeping pupils occupied.

The purpose of this unit is to point to several contemporary issues that are of fundamental importance and constitute realistic moral problems. Then it will be possible to view what seems to be a very important paradox in achieving moral education in an immoral society. Finally, a solution will be sought in the concept of "education" originally proposed in Unit 1. This will provide a clear transition to the last unit which will deal with the relationship between knowledge and morality and with the integration of moral issues into the curriculum.

The goals of this unit can be stated as:

- 1) An awareness of the numerous moral issues in contemporary society;
- 2) Understanding the concepts of social learning theory, the concept of "the hidden curriculum", and thus the ultimate importance of acting as a model for students;
- 3) Understanding the paradox of moral education in an immoral society;
- 4) Understanding "education" as a prerequisite to "morality."

II. Instruction

In the first unit, participants were sensitized to problems of morality using examples from Nazi Germany and Vietnam. Other examples are now provided and in effect constitute a direct continuation of Unit 1. It was in fact stressed that one of the goals of that first unit was to act as an advanced organizer for the whole minicourse. And indeed the conceptual introduction

in the form of concept maps was elaborated upon in Units 2-4; the moral dilemma in which they participated was picked up in Units 5-6; and now the actual moral issues in contemporary society are focused on here.

Numerous slides on many different contemporary issues have been prepared and can be used with this unit. Each instructor will no doubt prepare his/her own additional slides to depict other issues with which they are more familiar and will deal. The newspapers, journals, and other media are, of course, sources for the most contemporary issues. At least one or two very recent issues should be incorporated into this unit, and therefore, the unit will always be changing.

Ten examples of issues that are currently being used and thus accompany this minicourse are as follows:

- 1) A series of slides on Vietnam and especially the My Lai Massacre;
- 2) A series of slides on the Nixon Administration and the Watergate Affair;
- 3) Slides that link the Nixon Administration with Watergate, the escalation of the Vietnam War, the War Protest movement, and finally the Chicago Seven trial (in which Bobby Seale was tied and gagged in an American courtroom);
- 4) Slides that deal with poverty, inequality, and crime in America;
- 5) Closely related to the above, is a specific example of what happened when the lights went out in New York, i.e., a series of slides on the looting during the most recent major blackout;
- 6) Slides that depict the severe and ugly problem of child abuse in America;
- 7) Slides that depict the population problem and the pollution of our environment;
- 8) Slides that depict war, fear, and aggression;
- 9) Slides that show the use and abuse of drugs;

- 10) Slides that show how in an effort to find new markets and make money Nestle Corporation has caused the starvation and death of at least hundreds of Third World babies.

All of these problems are, of course, related. And I could have included them in one extended description or broken the ten descriptions down into twenty. What is important is that these issues are conceptually related and have moral components. And thus they should be presented so that the relationships between them can be seen and the moral issues can be discussed.

For example, we can view the major problem as one of population control. This is the stance that Garrett Hardin takes in his essay concerning "the tragedy of the commons" (see annotated bibliography, section C5b, p. 24). This article was included in the compulsory course readings). In this view because of overpopulation, our resources are being depleted; our environment polluted; there is crowding, poverty, stress, mental illness, child abuse, and crime; we can see the breakdown of morality "when the lights go out." We can then ask ourselves whether populations should be controlled and if so, how this is best accomplished. These are, of course, moral issues. Birth control, abortion, and the question of who decides who should have children are profound and currently relevant moral issues. In fact, even the depletion of resources involves moral issues because as Americans we use far greater proportions of the earth's fossil fuel and food reserves as compared to other nations and whole continents; and because we have adopted a "consume now" attitude without heeding historical and biological warning and without planning for future generations.

The population issues raised by Garrett Hardin will be focused on in the next unit. Thus I would like to center on the issue of the "Nestle babies" and show how we can still move from this issue to all of the others.

The Nestle Corporation, a multi-national, Swiss-based group with a diverse range of products, attempted to secure new markets for their baby formula

products. They started a heavy advertisement campaign in the Third World. Agents dressing as doctors and nurses promote the products and tell of its superiority over the mother's natural milk. Examples of the advertisements depicting happy healthy babies and mothers used for promoting Nestle's artificial milk product, Lactogen, are presented in the slide series. These advertisements appear in delivery rooms and after birth, mothers are given free samples to take home with them. The mothers have not used the product properly however - they mix the Lactogen powder with polluted water in unsterilized bottles, they allow bottles to sit unattended in the hot sun within bug-infested areas, they leave babies at home for feeding by other children in the family - which is uncertain, etc. By the time they do use up the samples provided, their own milk has dried up and they are forced to purchase more of the artificial formula. At this time, they first find out how expensive the product is, and in order to make the supply last, the Lactogen is diluted until babies are actually drinking slightly colored water. Even so, most of the meagre family income goes toward the purchase of this artificial milk product. Babies become malnourished in time, starve, and then finally die. An irony is that often when babies are buried, the formula cans and the feeding bottles are buried with them or are placed in the grave because the mothers continue to believe that these items were the most valuable things their babies had.

Now not only is this a deep moral issue that can be discussed per se, but it can be extended to exactly the same issues previously mentioned when confronting the population problem. Other companies used the same market strategy as Nestle's - but, due to world pressure, these other corporations have completely stopped their media blitz advertising campaigns. Nestle's alone continues today to market a product it knows the Third World is unprepared for - and is dying for. We can discuss the greed of Nestles and that same pursuit

of the megabuck can be shown to exist in the gigantic corporations that dominate American and European economies. We can ask ourselves questions concerning the immense power wielded by the few faceless corporate leaders who dominate much of our world. We can address the issue of Saturday morning Children's Television, TV commercials for sugared cereals - and increasing numbers of American children who are sugar addicts and hyper/hypoactive because of that. Unfortunately, the goals of making more money leave little room for consideration of moral issues.

Thus the specific issue that the instructor chooses to deal with is not really important. Rather, the connections to previous and subsequent issues should be stressed integrating the concepts of "morality" into these discussions. Most importantly, we should be attentive to the real problems that surround us. We do not need to deal with hypothetical "lifeboat" situations, except to stretch our imaginations, to extend our empathy, and to relieve the tensions that come about as a result of continuously dealing with real-life situations.

Once this background is accomplished, the instructor can move to the next goal. S/he can discuss social learning theory. The main issue to be emphasized here is that people do learn by watching what others do. Children imitate adults and imitate or conform to the behavior of their peers. Thus children usually do what they see their models (parents, peers, tv heros, etc.) doing and not what they are told to do - if that is different.

This means that educators must be very careful to act in manners that they wish their students to imitate or follow suit in. Teachers must be ideal models. This is only the first step in accomplishing a moral education. As we shall see later in this section, and in the next unit, an adequate conceptual base and relevant knowledge are sine qua nons for appropriate decision-making.

However, additional problems exist. Children grow up primarily in homes and elsewhere - not in schools alone. Thus, even if the teacher understands the rudiments of a moral education and tries to implement these, the child spends most of his/her time outside of school influenced by other people and, today, by television. Thus when immoral activities occur throughout the society, the situation becomes a vicious cycle that is extremely difficult to break. It is absurd to burden the school teacher or school system with the societal changes that must take place. Nevertheless, the teacher and the school system can be important influences. Educational and sociological research clearly indicates this - and personal experience has probably dramatized for most of us the positive rewards to be found in the teaching profession.

I would like to go back a step and explain in greater detail the difficult problem of providing an adequate moral education for children and the importance of social learning theory. What does it mean to the typical parent to adequately educate children? It means that the child should learn to distinguish between "right" and "wrong" in our society and to act accordingly. What happens when the child behaves in ways considered by the parent to be deviant? The parent punishes the child and today, in most cases, this punishment is metered out in the form of violence.

Consequently, at least two things happen. The child learns that through the use of violence, one person can control another person's behavior. Because this is not intended by the parent to be the consequence of the punishment, we call this type of unintended learning the "hidden curriculum." The fact that violence can accomplish certain ends is indeed the hidden agenda.

The second thing that happens is that the child begins to follow certain rules not because of an understanding or internal motivation, but rather in order to avoid punishment. The long-term consequence is that when the external

constraints are removed, the child will not be motivated to follow the rules.

Now we are talking about non-malicious parenting. We could go one step farther to speak about parents who place arbitrary restrictions on their children, who come home frustrated and/or exhibiting problem behavior (ie. drinking, drugged, gambling, various criminal behaviors, etc.), or consistently abuse their children. Stress and poverty create situations that go far beyond those of "regular parents trying to discipline" their children. And in contemporary America, many children suffer these dire consequences of stress and poverty.

But let us return to the middle class family where the child is "disciplined" in a non-arbitrary and non-malicious way. Usually in such families and situations, children are expected to respect their parents and to obey them. Little wonder is it then that Milgram found such a high rating of "obedience to authority" amongst the American people.

The point that we need to emphasize is that by trying to externally control and discipline children to achieve moral behavior, one accomplishes exactly the opposite. First of all, the chance of producing a child with an authoritarian personality is extremely high. This would constitute the epitome of failure in moral education because we have seen that authoritarians are capable under certain circumstances of the most horrendous crimes, especially once external constraints on behavior are removed.

The solution obviously lies partially in striving to be and being models that our children can emulate. If children have appropriate models, then the morality that develops will have a greater chance of being intrinsic and thus not subject to external manipulation.

Schools can and should serve as model societies. Again this is an exaggerated expectation from a society that is immoral; for schools are no more

than a reflection of the society in which they sit. Teachers should not only be models, but should attempt to supply children with the relevant cognitive tools necessary to function in society. Teachers, we have pointed out, must teach children how to think. This can only be accomplished by providing children with necessary conceptual structures that underlie all thinking and problem solving. Teachers must educate children for independent decision-making and meaningful learning.

Only teaching which is open-ended and encourages the child to ask questions will produce open-minded, creative individuals. Only teaching that is conceptual is able to provide the tools necessary to master large bodies of knowledge with which to deeply appreciate our cultural heritage and to function in an evermore complex world.

Thus teachers do play an important role in the moral education of children. For it is impossible to separate moral issues from other conceptual knowledge. The children of today will be both the leaders and the citizens of tomorrow. If they are adequately and individually educated, they will be able to resist many external influences in the form of demagoguery and hearsay. They will be able to make better decisions as leaders and affect a wiser choice of leaders as citizens. They will make better decisions because they will know how to seek the information necessary to make decisions and their decisions will be independent and critical. Such educated individuals are less likely to conform, comply, or blindly obey - in that sense, they are more likely to be moral.

III. Summary

In this unit an attempt was made to provide the participants with examples of contemporary moral problems. These issues should make the individual aware of existing problems and are a viable alternative to the sterile and vacuous "lifeboat" dilemmas usually posed in traditional moral education activities. Furthermore, when contemporary moral issues are raised, there is a better chance that students will begin to question the existing structures and

strive towards a solution of current problems.

The importance of social learning theory was promoted. The fact that children do what they see, not simply what they are told, is of great importance. The concept of the "hidden curriculum" was used to explain the unintended learning outcomes that result from the process of education - in home and in school. Thus the fact that many parents demand respect and discipline their children for wrong behavior in violent manners can result in the creation of authoritarian personalities and in the breakdown of morality in society when external controls are removed.

The fact that social learning plays an important role in education places limits on what a school system or teacher can accomplish. Not only do schools usually reflect the societies in which they are found, but additionally children spend more time at home and in their communities than in schools. Nevertheless, teachers can still have profound effects on their students. To do so, they must act as ideal models that the students can emulate. Then they must educate their students in an open-ended and conceptual fashion, resulting in the ability to think independently and to continue to learn throughout one's life.

How moral issues can be integrated into the curriculum is the subject of the next unit. Specific examples from different subject-matter domains will be demonstrated. Some of these examples will be further elaborations of ones presented in this unit.

I. Unit 8

I. Goals

This is the last unit of the minicourse. As such, it will serve to summarize and tie together much of the content of the proceeding seven units.

Also, time should be left at the end of this unit to deal with specific issues raised by the participants. Although participants are given opportunities to ask questions throughout the course, there will be certain problems pertaining to the course as a whole that will remain unsolved until the end. The instructor should make sure, therefore, that no questions remain unanswered.

The importance of this unit as a summary unit notwithstanding, there are other goals no less important to be achieved now.

The role of relevant knowledge in decision making has been mentioned in the previous unit, but will be further developed in this unit. The notion that no clear-cut demarcation exists between fact and value must, for example, be stressed. This will include a discussion on what I will call the "scientific method fallacy."

The way in which moral issues can be integrated into the curriculum also constitutes a major portion of this unit. Several examples alluded to in the previous unit will be presented in greater detail here.

The goals of this unit are therefore as follows:

- 1) To develop an understanding of the intimate relationship between "knowledge" and "values";
- 2) To understand how moral issues can be incorporated into the regular curriculum;
- 3) To have an understanding of the domain of "moral education" and the concept of "morality" as presented in this minicourse.

II. Instruction

The notion that all real knowledge is "objective", in the sense that it is value-free, is false. This fallacy is sometimes further extended to demarcate the sciences from other aspects of human culture, including the arts and all other contemporary human activities. In order to dispel these false

assumptions, we need to be clear on what is meant by "knowledge", "facts", and "science." This will bring us into the broad domain of epistemology, which is clearly beyond the scope of this minicourse. Thus the presentation that follows will be somewhat simplistic in an effort to keep within the instructional possibilities of this unit. And accordingly, the instructor will need an expertise concerning the points raised so that he will both be able to present the material adequately and answer any specific questions that may arise.

We start out by examining the structure of knowledge. Participants should be aware that all disciplined knowledge is a human creation. We can distinguish certain conceptual structures that have been created to help make sense of the world and certain methods of creating knowledge. Upon close examination, we see that the major purpose of science is to ask questions about nature. The quality of the research highly depends upon the quality of the questions asked. One fool can ask more questions than ten wise men can answer, but only a wise man will ask a telling question. The questions that scientists ask are always derived from their conceptual structures. Furthermore, their conceptual structures also guide their investigation and their interpretation of the results. Now these points are important because if the creation of knowledge is dependent upon the types of questions asked, and the interpretation of data, then it is obvious that values play an important role. For the very fact that a scientist chooses to look at one certain phenomenon of interest and not another, and to ask these particular questions while ignoring those, shows that there is a bias integral to the process. Furthermore, even when we do investigate a certain phenomena, we are always investigating one small facet of a much larger and complex phenomena. And the fact that we choose to look at certain variables, to control others, and to ignore the rest (many of which we are totally unaware!) again shows that

bias is built into all investigations. Finally, even if we go about our investigation in the most precise and "objective" fashion, we must make order in the records collected so as to transform them into data. And then the data must be interpreted in order to reach conclusions.

Thus at many different phases in the creation of knowledge, there is place for human judgement. The "facts" are not just out there to be discovered. Only objects and events exist. Scientists make records of the events and try to discover regularities and in so doing, can be free of the conceptual structures that guide them. Ironically, each concept in that structure is a summary of other regularities that have been learned.

To make clear what we mean when we say that "facts" do not simply exist and that indeed our existing conceptual structures play a significant role in both investigating and interpreting the world, it is convenient to use a Gestalt drawing. Such a drawing appears in Figure 8. What does the drawing portray? It is a "fact" and it exists. But our interpretation of that fact depends on the conceptual structure that we use. We can see a duck or a rabbit. Which is it? Both? None? The answer is not important - as long as the participants understand that the interpretation of scientific facts is very similar and is guided by scientific theories which are themselves human inventions.

We can now go one step further and ask whether there is a specific way of looking at and creating knowledge. Most people - both laymen and scientists - will usually answer in the affirmative and point to the "scientific method." What is this "scientific method?" The concept received its popularity from the work of the American pragmatist, John Dewey. Dewey tried to summarize the ingredients that were part of all scientific investigations: the finding or definition of a problem, hypotheses concerning its solution,



Figure 8.

A Gestalt:

What do you see? What is the fact? A duck or a rabbit?

the gathering of data, and the analysis of data to see whether the hypotheses are confirmed or should be discarded. I have not tried to report verbatim from Dewey; rather, I have paraphrased only in an attempt to provide the "gist" of this so-called "scientific method." The reason that we need not verbatim quote Dewey is that there is no such thing as the "scientific method!" Although these different aspects of the "scientific method" may be found in most scientific research reported, this is not the way science is done.

Scientists do not proceed in this neat way to look for problems and then solve them. Often serendipity is involved, as when Alexander Fleming by chance discovered penicillin. Sometimes the scientist has a vision which he then goes about trying to articulate. The cases of Kekules' discovery of the benzene ring or Einstein's concept of relativity are of this sort. And sometimes the process is a slow, meticulous problem-solving as in the model building approach of Watson and Crick to the structure of DNA. In short, there is no method or algorithm for doing science; science is a complex human creation!

Why then is the notion or concept of a "scientific method" so prevalent? If one were to read a number of research papers, then the answer to this problem might become obvious. Research papers are written as if a "scientific method" existed. In order to be published, they must follow a certain format - problem, hypothesis, methods, etc. But in most cases, this sterile presentation hides the true creation of knowledge which often includes numerous trials that lead down blind alleys or pure accidents where no previous hypothesis existed. This state of affairs led the Nobel laureate Peter Brian Medewar to ask the question "Is the scientific paper a fraud?"*

* Medewar, P. B. "Is the Scientific Paper a Fraud?" In D. Edge (Ed.) Experiment. London: British Broadcasting Corporation, 1964.

The answer is obviously "yes." And the importance of concise and succinct research reporting notwithstanding, the scientific paper has deepened the belief in the existence of a "scientific method." Nevertheless, as I have tried to show, the "scientific method" is a myth and there exists no method, formula, or algorithm with which one can grind out scientific truths.

What then is the common element of all science, all knowledge-making, and amongst all scientists, if any? If I was to choose one "candidate" to tie all of the above together, it would be the concept of a "concept." Most science and most of human knowledge is conceptual. The similarity between the scientists who have made great discoveries is that they have powerful conceptual structures with which they have pursued their investigations. Even those who discovered by chance did so because they were prepared to see what others would have missed. Serendipity favors the ready mind!

It may seem that we have strayed far from our concerns for "moral education". However, this is not the case. For just as there is no "scientific method" with which to grind out legitimate universal truths, there exists no method with which to grind out values. Proponents of "values clarification" and "moral development" theories have tried to lead educators and laymen to believe that they have devised such methods. This notion that one can effortlessly acquire profound insights using a quick and easy method has become engrained in American culture. One can almost make an analogy between the total "American Way" which is materialistic and characterized by the plastics and fast foods, and the fads of education. There are now packaged deals to enable one to become a guru overnight and philosophies such as T.M., EST, and Tao are marketed to produce "shallow philosophers." However, to make a moral decision necessitates that one have relevant knowledge pertaining to that decision. One cannot make moral decisions in a conceptual vacuum!

In the last portion of this unit, I will provide exemplars to bolster this claim. Furthermore, I will show how such issues that are moral in nature can and should be integrated into the curriculum.

I will refer to a very current controversy to help make my point. Should we continue to build nuclear power plants? This is an issue that most people are confused about and disagree upon. I have included a posterboard depicting this controversy to accompany the minicourse. On the one hand, electrical companies advertise the building of nuclear power plants and authorities such as Sir Fred Hoyle pose the necessity of nuclear energy as the only alternative to extinction. On the other hand, we have the potential hazards of nuclear meltdowns, and the catastrophe at the Three Mile Island now staring at us, an event on which we must all pass judgement. What should we do?

Now I will maintain that one cannot make a moral decision on this issue without further knowledge. Can we indeed generate sufficient energy using alternative soft paths and through conservation? Or must we rely on nuclear energy for mass survival? What are the potential real possibilities of a meltdown - or several - and how hazardous are the consequences? Many of these questions may not be answerable with our current knowledge and even then, we may not be able to make decisions that would be wise or moral. However, without the knowledge, it is obvious that we cannot make but random trial decisions. The possibility of error with dire consequences, when working from ignorance, is increased manyfold. Thus we can summarize by saying that knowledge is a necessary but not sufficient condition for making our decisions.

Clearly we can provide many additional examples. Some were introduced in the previous unit. Others include such relevant questions as "Should we build the Dickey Lincoln dam?" "Should we support the Salt II agreements?"

"What type of health insurance policy, if any, should we support in fairness to all?" Furthermore, in order to be a responsible voting citizen, we must be able to make such decisions and to do so wisely. Needless to say, we must demand of our leaders that they have a clear grasp of these issues.

How can these issues be taught in school?

I have claimed that all of these issues are the curriculum! One cannot teach a course on "moral education" as an addendum to the curriculum. All moral issues must permeate the curriculum and no knowledge is value-free. Aspects of the energy crisis are portions of courses in physics (the concept of "energy" and "nuclear energy"), economics (the supply and demand of energy sources and the price of oil), biology (the hazards of radiation), etc. I will conclude with one concrete exemplar which is comprehensive and based upon the last of the compulsory readings.

"The Tragedy of the Commons" by Garrett Hardin has been previously summarized (see annotated bibliography, section C 5 b). Thus I will not go into detail concerning its theme. Rather I will concentrate on the moral ramifications. It is clear that all of the aspects of this essay are relevant for the school curriculum.

The major underlying issue is the "population explosion." In a finite world, our resources are finite and thus there is a limit to the size of the population that can be supported on earth. Furthermore, when populations grow, their waste products grow accordingly. Because all wastes in high enough concentrations become toxic, there is a dual effect of overpopulation.

- a) The depletion of resources;
- b) The pollution of the environment.

This is then compounded when societies such as ours develop life-styles and adopt values that encourage the expansion of waste-producing convenience technology.

These concepts can be integrated into the total curriculum. We can deal in biology with the concept of an "ecosystem" and analyze the problem in terms of subordinate concepts such as "producers", "consumers", "decomposers", and nature's "recycling" mechanisms. Or we can look at the concept of "populations" in terms of "growth curves" and "dose response" curves. These are all important concepts that are part of the biology curriculum and impinge upon important moral issues.

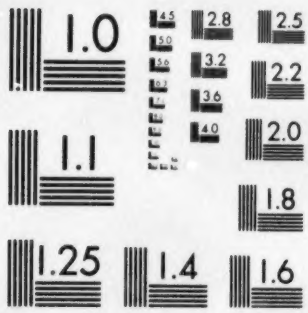
We can look specifically at the resources that are being depleted such as minerals and fossil fuels. This may be a portion of a course in geography or geology. What these resources involve concepts in chemistry and physics. Even the concepts of "finiteness" or "infinity" that are mathematical with economical ramifications can be discussed in connection with these same issues. There are no walls between these different disciplines when we view the subject-matter from a conceptual point of view. Furthermore, as we have seen, moral issues permeate all of the domains.

We could look at populations from a different perspective. We could ask how populations can be controlled. Here we get into blatant moral issues, such as birth control, abortion, adoption, and parenting. When speaking of abortion, we can be dealing with such things as genetic counseling and asking whether abortion should be allowed in cases of severe genetic defects. This is now well within the domain of genetics and we could be delving into aspects of genetic engineering. Indeed the very relationship of science and technology raises some profound moral questions.

Finally, when dealing with populations, we are dealing with poverty, crime, stress, child abuse, and mental illness and many other issues which we touched upon in the previous unit.

The two points of most significance which I would like to summarize are as follows:

T.L.



MICROCOPY RESOLUTION TEST CHART
NATIONAL BUREAU OF STANDARDS-1963-A

- 1) Moral issues do permeate the entire school curriculum and must be explicitly dealt with by teachers in all subject-matter domains;
- 2) No moral decisions can be made from ignorance and in the process of educating, teachers are providing a moral education.

There is, however, one problem with which I wish to conclude. There exists a gap between knowledge and action; between knowing and doing. Knowing does not at all ensure that (an) appropriate action(s) will be taken. Nevertheless, without knowledge, there is a lesser or a very low probability that appropriate action will be taken; decisions to act appropriately cannot be made from ignorance. These ideas were articulated over four decades ago by C. F. Chassell:^{*}

A mere knowledge of what is to be considered right or even mere intellectual acceptance of this generally acknowledged rightness, is not sufficient to guarantee good behavior, though there is generally a low positive correlation between knowledge and intelligence on the one hand and moral conduct on the other - probably because knowledge and intelligence make it easier to foresee the full consequences of actions and to take the long view which shows that on the whole morality is justified by its results.

Of course, how we interpret the justified consequences depends on our philosophical-ethical outlook, which brings us back to the first units of this minicourse. But the essence, or the bottom line, of the minicourse can be summarized by emphasizing that knowledge is a necessary, though not sufficient, criterion for morality. And much of that knowledge is actually conceptual in nature.

This is the last part of the minicourse and thus sufficient time should be left to clarify any questions that might arise. The instructor must wisely use this unit not only to achieve the content of the unit but also to tie together and summarize the whole minicourse.

^{*} Chassell, C. F. The Relation Between Morality and Intellect. N.Y.: Columbia University Contributions to Education, No. 607, 1935.

III. Summary

In this last unit of the minicourse an effort is made to summarize the previous units while culminating in the conclusion that "morality" is highly dependent upon relevant knowledge. One cannot make wise decisions out of ignorance.

An attempt was made to show how moral issues can and should be integrated into the school curriculum. A special effort was made to show that no clear boundaries exist between "fact" and "value."

Sufficient time for participants to ask questions and to clarify aspects of the minicourse should be provided.

LIST OF MATERIALS NECESSARY TO TEACH THE MINI-COURSE

- 1) Extended Bibliography (contact Dr. Pines)
- 2) Resource Materials:
 - a) Books
 - b) Journals
 - c) Articles, etc.
- 3) Poster Boards Depicting Moral Dilemmas
- 4) Extension Cords and Outlet Multipliers
- 5) Two Slide Trays (plus audio-cassette to accompany one of the slide trays)
- 6) Package of Overhead Transparencies (plus several clear ones)
- 7) Color Videotape on Moral Development (McGraw-Hill)
- 8) Colored and White Chalk; Colored Pens for Use with Overhead Transparencies; Pointer

In addition to the above which are to be included in the minicourse package, the following are necessary but not included. They must be either acquired or rented.

- I) Two additional videotapes on Moral Development and on conducting Moral Discussions. These may be ordered from:

A. Leon Pines

Home - P.O. Box 487, Temple Maine 04984 (207) 778-2429

Office - Department of Psychology and Foundations of Education
22 Mantor Library, 18 Main Street, Farmington, Maine 04938
(207) 778-3501 x228.

- II) All necessary audio-visual equipment which may include the following:
 - 1) slide projector
 - 2) DuKane projector
 - 3) Caramate
 - 4) Overhead projector
 - 5) 35 mm projector
 - 6) Screen
 - 7) Color videotape equipment (screen and monitor.)

LISTING OF READINGS AND HANDOUTS

- I. A shorter Bibliography of Necessary Readings (24)
- II. Introductory Essay to the Extended Bibliography (8)
- III. Two Values Clarification Exercises (5)